

# HALLELU-IAH:

Praise ye the Lord,

2.

Kilby (R)  
FOR  
~~THE VNBVRTHENING~~  
THE VNBVRTHENING  
Of a loaden Conscience:

By his grace in Iesus Christ  
vouchsafed vnto the worst  
sinner of all the world.

Come, and beare all yee that feare God,  
and I will tell you what bee hath done  
for my soule.

O magnifie his Name with me, and let vs  
exalte his Name together.

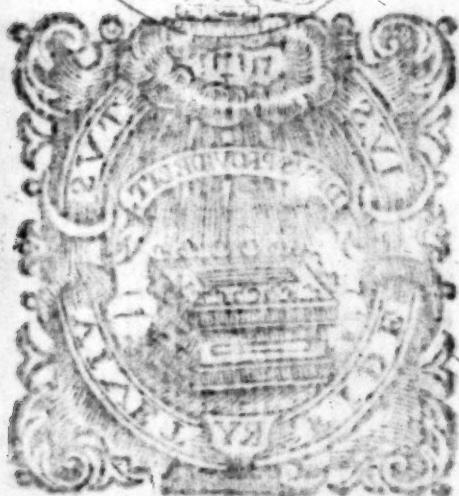


LONDON,  
Printed by H.L. for J. Boler. 1620.

H A L I E L - E P A - I T H - Z  
Psalms of Solomon  
FOR  
THE MARKETING  
OF SUNDAY CONGREGATION:

By his grace in Jesus Christ  
conspired unto the world  
unto all the world,  
unto all the world,

comes, who comes will see that your God  
and I will tell you what your God  
for me loves.  
or tell him.   
O man, who is he that  
comes in the strength of the world?



LONDON,  
Printed by H. F. for the Author.

## THE DEDICATION.

To the right high and  
mighty Prince, and most va-  
liant Conquerour, J E S V S  
Christ, God and man cru-  
cified.

My most gracious good Lord,  
Saviour, and Master,

**T**HOU art gone up on high, thou hast  
led captiuall captiuall them hast re-  
ceiued gifts for men; yea for the rebelli-  
ous also, that the Lord God might dwell  
among them.

I will praise thee, O Lord my God,  
with all my heart, and will glorifie thy  
name for euermore.

For great is thy mercie towards mee,  
and thou hast delivred my soule from the  
lowest hell.

Let the speaking of my mouth, the wri-  
ting of my hand, and the thinking of my  
heart, be pleasing in thy sight, O Lord my  
strength and my redeemer. Amen. Amen.

THIS HIGHMIGHTENH OF  
To those learned men which in  
Cambridge haue authoritie to  
adge of books before they  
be ther imprinted.

**R**enverend Masters, my durtie premis-  
ed, I humbly pray you to giv me may  
unto the gloriyng of the grace of God  
in Iesus Christ, as you wolt answer unto  
his gloriouse maiestie, wher he shall call  
you to give account of that your office.  
Thus beseeching God to blesse you, and  
that noble Nurcerie of Christianitie, with  
all abundance of kyowledge, & holynesse,  
**Erast.**  
As your correction is

the Lord Iesus,  
em to thy harts certeina, and to thy  
thy brede RICHARD KELLY  
WYKES. WYKES. THYSON. YON HANDELWYCH



THE  
**UNBURTHE-**  
ning of a loaden  
*Conscience.*

**M**Hosocuer you are that  
shall purpose to read  
or heare any part of  
this booke, I beseech  
you that of your chari-  
tie you will grant vnto me these two  
dequests:

First, to beleue that I in making,  
and putting forth this booke, inten-  
ded the glorie of my Sauiour, the  
good of Christened people, and the  
hurt of no creature.

Secondly, to shew such fauour,  
compassion, & patience towards me,

2      *The unburthening of  
as you your selfe towards your selfe  
expect from the Lord Iesus.*

*Now I beginne.*

**I**T pleased the good Lord God to unburthen my conscience by repentance, and beliefe in Iesus Christ, whereunto with very much adoe I was brought by the knowledge of Gods word, and the consideration of mine owne very miserable and most dangerous state.

Among those parts of the holy Bible, which God made me in some measure to vnderstand, I had speciall vse of his tenne Commandements, and therewith also of the first verse of the 30.chapter of *Exodus*, as here it followeth.

*And, &c.* This first word hath respect vnto some things mentioned in the chapter next before, specially the Lords comming down from heauen vnto the top of mount *Sinai* in fire, and the comming of the Israelites out of their campe, beeing brought forth by *Moses*, to meeke with

with God. Touching the comming forth of the people, I finde that they were first prepared by cleansing themselves, and washing their clothes; secondly, limited, that they should not come too neare vnto the hill; thirdly, presented and set before the face of God by Moses.

Hereby I learne, that whensoeuer I am to reade or heare Gods word, to pray, or to sing vnto him, I must first prepare my selfe, by putting away all euill thoughts, and naughtie affections; secondly, I must be verie humble, auoiding all presumption: thirdly, I must present my selfe before the maiestie of God, in the name of Iesus Christ, euen as if hee tooke me by the hand, and brought me into the presence of his Father. The neglecting of these three necessarie points, I know by mine owne experience, is very dangerous: for the doing of holy seruice with an vnreuerent heart, is a ready way to make a partie most vncapable of Gods grace; because the custome of abusing

4. The unburthening of  
abusing the meanes of saluation, doth  
not onely prouoke the Lord vnto  
great indignation, but also hardeneth  
the heart, and bringeth it to  
that passe, that without some extra-  
ordinary meanes, it cannot be ef-  
fectually wrought vpon.

*And God, &c.]* God is the first  
beginning, as of all good, so specially  
of religion: therefore hee that will  
be religious, must first and foremost,  
stedfastly beleue that there is a God.  
*Heb. 11.6.*

*And God spake, &c.]* The second  
ground, or beginning of religion, is  
the word, and speech of God, which  
holy men by his direction and ap-  
pointment, did write in the booke  
of the old and new Testament.

It is a speciall favour of God to  
make his word knowne vnto anie  
man, woman, or childe; because the  
propertie of it is to make vs wise, and  
holy, fit for euerafting blisse in hea-  
uen, *2. Tim. 3. 15. 16.*

Whereas our Sauiour Christ made  
his Apostles Ministers of his word,  
and

and gave them commission to ordain others, and those also to ordaine others from time to time, vntill the worlds end, is a questiō how the Ministers of the now publikely allowed Church of England, can prooue their calling from Christ by the Apostles, &c. seeing that the now Church of Rome, is betwēne them and the Apostles time? I will briefly declare my settled beleefe in this point by way of comparison.

A certayne noble man did by his will appoint, that a great part of his goods should bee emploied to such, and such good vses, so and so vntill the worlds end: for the performance of this, he did chuse certaine scoffers of trust, giuing order that they should choose others, and those others from age to age. The first scoffers had in their time, very much adooe to keepe the noble mans will from beeing wronged. Manie hundred yeares after that, it came to passe that some being orderly chosen scoffers, were fully perswaded that

6. *The unburthening of*

in many things the will was wronged. Hereupon they claimed reformation, but others resisted them, yea, and pursued them to the death, killing divers of them. Those which escaped the hands of the aduersaries, continued their claime of reformation, & made chuse of others to succeede them in their office.

These bee the Ministers of the Church of England. If an honest man were asked what is in this case to be done? he would say, the written will is to be stood ypon, and to be made knowne, and bluorl shew The Bible is that will; which the Roman scoffers haue no minde to make knowne, nor can endure the publishing thereof in vulgar languages, that all people might heare it read in their Churches; aliedging this reason, that as they judge, if common people had Gods word in their owne tongue, they would rather take hurt than good by it. To my filly vnderstanding, this is a very strange reason: Of all other booke

is Gods booke so dangerous? Then why did the Lord giue his word, the old Testament, vnto his beloved nation the Israelites, in their owne tongue? yea, and lay such charge vpon them to read it, and to heare it? What was the reason that when a woman said vnto Christ, Blessed is the womb that bare thee, and the pappes which thou hast sucked, Luke 11.27. I say, what was the reason that our Lord made her this answer; vers.28. ~~Ye rather blessed are they that bear the word of God and keepe it~~ I say againe, why did he say so, if it be better for people not to heare, than to heare Gods word?

By the way, be it remembred, that the Sonne of God saith, It is a blessednesse to heare Gods word, and the Pope who taketh vpon him to be the Deputie of the Sonne of God, he saith, it is not a blessednesse, he forbiddeth it. If anie vnderstanding conscientiable Romane catholike were betweene God, and his owne soule, to tell what he thinketh to be the main cause,

The unburthening of  
cause, why, the Pope doth not allow  
Gods word to be commonly bought  
and sold in Italie, Spaine, &c. and so  
to be read in Churches: my consci-  
ence giueth me, that he would say  
thus; It is very likely, that thereby  
many would be drawne from his o-  
bedience, and many things which  
are now in request among the peo-  
ple, should then be despised. As surely  
as the Lord God liueth, I take this to  
be the maine cause. A great num-  
ber of things in that religion could  
by no meane stand, if the booke of  
God were commonly to be had in  
the peoples owne language. There-  
fore they are not suffered to hear  
God speake.

I appeale to the conscience of e-  
very man, whether it be likely that  
those things which are of God, shall  
be put out of request by the word of  
God? It is not likely, it is quite con-  
trarie.

I doe most humbly intreat all  
English men and woman, I intreat  
them in the sight of our Lord Iesus

Christ,

Christ, that they will forbear to believe the Romane religion, vntill it haue Gods wrod, & church seruice read, &c said in peoples owne languages. When you come to publike seruice, call it masse, or what you wil, are you not of the company that there ought to ioyn in praier vnto God? Why then is not your praier in your owne tongue? why is it in Latine? Let anie man answer, as I aske the question, in the feare of God: what reason is there that people shoulde pray, or ioyn in any, praying in a language which they understand not? Is it not to bee feared, that Sathan the Prince of darknesse hath a strong hand in this, to keepe poore people in blindnesse, and ignorance?

I haue vpon my conscience, and in charitie, without anie thought of personall reproach vnto any one, made bold to say thus much. If any in zeale of that religion haue a mind to say so much, yea tenne times so much to mee, let him speake in the feare of God, and in charitie, and

The emburthening of  
spare not. Or if he list to flie vpon me  
with words of choller, I will joine  
with him, so say much more against  
my selfe than he can, and yet layf  
him to iudge himselfe without me.

When I am minded to read any  
part of Gods Booke, I must kneele  
downe before the face of God, and  
pray thus;

O most gracious and mercifull  
Lord God, thou hast of thy great  
goodnesse vouch safed to giue vnto  
me thine holy Bible, which is able to  
make me wise vnto saluation: I do  
humbly thank thee for it, and hear  
ily I beseech thy blessed Majestie to  
giue me the grace, that I may fer-  
vently read it, rightly understand it,  
and diligently marke it, thorough  
Iesus Christ thine onely Sonne, my  
Lord and Saviour. Amen.

Besides the meanes and helpe to  
understand the Scriptures, as the  
proportion of Religion contained  
in the greede, and commandements,  
the circumstancies of each sevral  
place, and the comparing of one place

with

a louder Conscience. ¶  
with other places, reading of expositions, and hearing other mens judgements; our Saviour giveth a very notable direction for the attainment of speciall aid from the spirit of God, and it is a ready way for a man to come to the knowledge of the truth touching any necessarie point in controversy. And this is, To the Jewes doubting whether Christ's doctrine were of God, or no: hee said, If any man will do the will of God, he shall know of the doctrine whether it be of God; or whether I speake of my selfe, John 7.17. The considerable practice of those duties which are very plainly set downe in Gods word, will (in, and through Jesus Christ) be a meane to procure unto vs a gracious, and conforablie settling of our minde, to understand shewminde and meaning of God in his word daily more, and more: for the secret of the Lord is with them that feare him, and bee without them his counseil, Psal. 32.24. If I come to a place of scripture hard to bee vnderstood

¶ The unburthening of  
derstood, I will marke it, and so stay  
my selfe, in hope of grace from God  
at his good pleasure.

Reading any place of Scripture  
verie leisurely, and heedfully, I must  
endeavour to take speciall know-  
ledge of some principall notable  
pointe, and then commend them to  
the blessing of God, thus;

O most iugtie and mercifull  
Lord God, I doe most humbly, and  
heartily thanke thee, for that thou  
haft made me in reading this part of  
thy Bible, to vnderstand, and marke  
this and this, &c. I beseech thee,  
that if I haue mistaken anie thing,  
I may haue grace to see mine error,  
and to leue it : I beseech thee, that  
shoſt things which I haue rightly  
understood, I may well remember,  
and as neede shall require, profitably  
use, to thy good pleasure, and glory  
in benefitting my ſelfe and others,  
through Iesus Christ thine onely  
Sonne, my Lord and Saviour; To  
whom with thee O Father, and with  
the holy Ghost, three persons, and  
bookes b

one only good Lord God be all praise,  
honour, and glorie, for euermore.

Amen.

Thus much of Gods word.

*And God spake all these words, saying.]* He that made one commandement, made all the rest; therefore I must not presume to breake any one of them: but, if I will not bee con-founded, I must vprightly intend, and carefully endeauour to bee obedi-  
dient vnto all the commandements  
of God, *Psal. 119. 6.*

.113, 13

*Exodo 20. 2. I am thy Lord, God.]* This word *Lord*, in the Jewes lan-gage is called *Iehouah*, and signifieth such a one as is of himselfe, and giveth being vnto all things else; spcial-  
ly vnto his owne promises, whiche hee most faithfully, and powertfully per-formeth in due time.

This wonderful Lord is through-  
ly knowne of none but himselfe yet vnder his gracious correction, I do thus conceiu of him: The Lord  
Iehouah is a spirit, single, diuinesse, unmeasurable, mighty, wise, holy,

B 3 blessed,

## 14 The unnumbering of blessed and glorious. I boog vinoos

God is a spirit, John. 4. 24. A spirit hath not flesh and bones, Luke 24. 39. Then how is man said to bee like unto God? In the nature and properties of the soule. Why doth the Bible sometimes speake of God, as if he had eyes, eare, hands &c. It speaketh according to our capacity, because God would haue vs to be plainly, and fully perswaded, that he hath sight, hearing, knowledge, power, &c.

[God is a single spirit, farre exceeding the singlenesse of any Angel: for an Angell, as also the soule of man or woman, hath three wants of perfect singlenesse. First, in every Angell there is a being, for it is a certaine seuerall thing. There is also in the same Angell a possibility to be changed into some other thing, yea into nothing: because the Angell is vnder God, and God can doe vnto it whatsoeuer he will; but there is no possibilitie of change in God; because he is vnder none.

## **Secondly,**

Secondly, euery Angel is that which it is inseuerall, and thereby he differeth, and is knowne from all other Angels: and yet the same kind of nature whereby he is that which he is, is also in other Angels. But the nature of God, whereby hee is that which he is, is wholly, and onely in himselfe, and therefore it is altogether one, and the same with that which hee is.

Thirdly, in an Angel vnto his spirituall nature, diuers things are added, and iointed, which may also bee taken or put away, as wisedome, holinesse, power, &c. But all perfections are in God, as in the fountaine, and though they seeme diuers vnto vs, yea, some appearre to bee quite contrary vnto the other, as more seuerre iustice, and more pitifull mercie, yet all these things in God are but onely onething, and that is his most single nature, essence, and being. The truth of this, we may in some sort perceoue by the shining sun: for

16. The understanding of  
it appeareth vnto our eyes, to be a  
verie single, pure thing; all that we  
can see in it, is nothing else but light,  
most exceeding pure, cleare, and  
piercing light: yet many sundry ver-  
ties are in this light; It shineth, it  
heateth, it quickneth man, beast,  
soule, fish, fruit; yea, it seemeth to  
worke contraries, as softning wax,  
hardning clay. These, and many o-  
ther things, worketh the single light  
of the shining sunne. Much more  
excellent is the God that made the  
sunne. In his moste single nature is  
all vertue,abilitie, and efficacy. His  
name be blessed. Amen.

God is adurable spirit, not onely  
without ending; for so hath he made  
Angels, and soules; yea and so hee  
will make the bodies of men, women,  
and children, to bee after the resur-  
rection; but also the Lord God is  
without beginning. Therefore Da-  
uid saith vnto him, Psal. 9.2. From  
everlasting to everlasting. ~~shew~~ is  
God. ~~in your owne sight~~ To him od T  
God is unmeasurable, that is, of  
such

such an exceeding infinitenesse, that  
hee filleth, yea, and surpasseth the  
whole compasse of heauen and earth,  
*Ier. 23.24. v. 2. King. 8.27.* Yet notwithstanding  
that one part of him is nowhere,  
and another tis where; but God is  
wholly in all the whole world, and  
wholly in every part and place of the  
world. *In dñe sarrow of a morsel qd  
Then why is it said, that God is  
in heauen? and why are we willed  
to lift vp our hearts towards heauen,  
when we pray unto him? Because  
his pleasure is so manifold himselfe  
in glory, chiefly in heauen, and fewe  
heauen. Why doth the Bible say,  
that God is with good folke, and  
not with bad? because he doth gra-  
ciously acquaint himselfe with those  
that serue him; but he will not be  
knowne that hee is in the com-  
pany of naughtie people, because hee  
hateth their behaviour. Yet he is  
where they are, and heedfully ga-  
keth all that they thinke say, or doe;  
purposing to call them to an ac-  
count, and to give judgement vpon  
them,*

28      *The unbarthening of*  
them, according to the practise of  
their liues. *and bne .807 .doubl. ood*  
*God is mightie, most mightie, al-*  
*mighty. He is well able to doe any*  
*worke of power, either by himselfe*  
*without meanes, as hee made the*  
*world, or by meanes, as hee drowned*  
*the world with water. Sometime*  
*his pleasure is to worke by meanes,*  
*but about the nature, and power of*  
*the meanes; as when hee cleansed a*  
*man from the leprosie by the water*  
*of the riuere Iordan. Sometime hee*  
*stoppeth the power of the meanes, as*  
*when thre of his seruants were by a*  
*tyrant cast into a most hot burning*  
*fiery furhace; for hee took such order,*  
*that the extreme burning heate had*  
*no power vpon them, though it mis-*  
*chiced those that put them into the*  
*furnace, *Dan. 3. 11 .od 1613 .new. v. 2.**  
*God can work in what measure of*  
*power he will. The least measure of*  
*his power, is stronger than all the*  
*power of man, *1 Cor. 1. 25.* He is a-*  
*ble to make the least bit of bread, to*  
*giue so much nourishment as a whole*  
*loafe.*

*2. Tim. 5. 14.*

loafe. It pleaseth him sometime to worke more by one man, than by another; yea more by some one than by many other, 1 Cor. 15.10. The power of God is endlesse, limited onely by his owne will: for whatsoever his pleasure is to doe, that hee doth, Psal. 135.6. This the poore leprous man delectued, when hee said vnto the Sonne of God, Mathe. 8.2. Lord, if thou wilt thou canst make mee cleane: whereunto he graciously answered, saying, I will, bee thou cleane: and presently the Lord touching him with his hand, the foule disease was cleane gone.

God is wise: he only is wise, Rom 16.27. The wisedome of Angels and men is his gift. It is he that giueth wisedome to the wise, and knowledge vnto them that know vnderstanding, Dan. 2.21. There is no number of his vnderstanding, it is endlesse, Psal 147.5. From the beginning of the world hee foreknew all things which shold come to passe, even vntill the end, &c. Act. 15.18.

He..

20      *The unburthening of*

Hee knew what was the very best  
way to be taken in making, continu-  
ing, altering doing, or suffering any  
thing, *Psal. 104. 24.* Though he may  
doe what he will, because hee is the  
most high Soueraigne Lord of all  
things, yet he doth nothing, he suf-  
fereth nothing, without most excel-  
lent good reason : and yet I must not  
therewpon presume to sinne : for as  
he hath reason to suffer a man to sin,  
so hee hath reason moouing him to  
punish the partie that sinneth ; yea,  
such reason, that S. Peter saith, *the*  
*righteous be scarcely saved,* *1. Pet. 4. 18.*  
God will beate sinne out of them  
before they die.

God is holy, most holy, altogether  
holie, pure, cleane, and free from anie  
staine of euill : *Hee cannot be compared*  
*with euil, Iam. 1. 13.* Then how came it  
to passe that so many Angels sinned,  
and turned to bee devils ? Also, how  
came man to be a sinner ? God made  
the Angels, and the first man, and  
woman very holie, & wel able to haue  
kept themselves so, if they would.

Yea,

Yea, but why did he suffer them to sinne, seeing that sinne is most concontrarie to his holy nature? Because he thereupon tooke occasion to shew his dreadfull justice in punishing some, and the most wonderfull joining of mercy and justice in saving others. his enim to shewing

The justice of God requireth that euery Angel, man, woman, and child bee tried and iudged by that which is in them, whether it be righteousness or sinne; the righteous to be saved, and the sinnes damiated. So he condemned all the sinning Angels; and so he wil condemne a great many of Adams childe[n]. He might haue cast them all away, because they are a guilty corrupted brode, not onely whilk full of traytory, but also traitorously inclined, <sup>Rom. 2,11.</sup> *qui nisi ibi*

The joining of Gods mercy and iustice together, is thus; First, he pleased him to be merciful unto such, and such, *Amos 3,3.3,19.* Secondly, he appointed that they vnto whom he purposed to shew mercy, shold be joined.

20      *The unburthening of*

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ing, altering doing, or suffering any  
thing, *Psal. 104. 24.* Though he may  
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The joining of Gods mercy and justice together, is thus; First, he pleased him to be merciful unto such, and such, <sup>Exodus 33,19.</sup> Secondly, he appointed that they unto whom he purposed to shew mercy, should bee injured.

22 The unburthening  
joined by the holy Ghost vnto his  
onely Sonne, who for that purpose  
was at such a time to take vnto him  
a body, and a soule, and so being both  
God and man, after a most holy and  
guiltlesse life, to suffer a most cruell  
death, to purchase for them the for-  
giuenesse of finnes, and cleansement  
from their p<sup>w</sup>icked inclination,  
*Tit. 2.14. Ps. 36. 8. Proverb. 10. 12.*

¶ God is blessed, fully blessed, ex-  
ceedingly blessed. Hee that is fully  
blessed, hath freedome from all man-  
ner of things which may give him a  
ny discontent: and not onely so, but  
also wanteth nothing that may con-  
tent or delight him. Such is the bles-  
sednesse of Gods chosen seruants, not  
in this world, but in heauen: for the  
Bible saith, they are blessed which  
die in the faith, and fauour of the  
Lord, that so they may rest from  
their labours, and their workes fol-  
low them, *Revelation 14. 13.* Their resting  
from labours, is their freedome from  
all causes of discontent; their workes  
following them, is the crowne of e<sup>c</sup>  
ontraire  
uerlasting

uerlasting contentment, giuen unto them in regard of their works, and farre surpassing all possible merit in them. This blessednesse God giueth vnto his Saints. The blessednesse which he hath in himselfe differeth from this, not onely as the cause from the effect, but also in two other speciall points. First, God hath his blisse of himselfe, and therefore it is said of him, that he only hath immortallitie, that is, absolute, and necessarie freedome frome death, i. *Tan.* 6. 16. Also of him it is said, that hee hath the wolt of life, *Esa.* 36. 9. that is to say, he is the very first cause of life, and of all perfection. Secondly, the blessednesse of God is beyond all measure, most exceedingly exceedinge for as his understanding is infinite, that is, endlesse, so are all his perfections, *Almaid* iii. *as you ow* 3. If God be most exceedingly blessed, why doe we oftentimes say, Blessed be God, as though we wished blessednesse vnto him? We doe praise and magnifie his blessednesse.

24      *The unburthening of*  
in minde, and in word, by acknowledg-  
ing and publishing the same; yet  
and the partie that heartily loveth  
God, is so full of good will towards  
him, that hee cannot but wish, that  
if it were possible, God might bee a  
thousand thousand times more hap-  
pie and blessed than he is. And such  
is the most honourable, and gracious  
kinderesse of God, that hee taketh  
this wish in very good part: So the  
great men of this world accept the  
good will of their poore friends,  
*30* God is glorious. Glory is proper-  
ly the goodly shew, seeming, sight, or  
appearance of any thing. It also ma-  
ny times signifieth the famous report  
of some notable goodness: In both  
these meanings glorie is a title most  
proper unto God. Touching goodly  
shewe the glorie of God appeareth  
two wayes, in himselfe, and in his  
workes. In God himselfe there is  
such a shining excellent maiestie, that  
the very Angels are not able to en-  
dure the full appearance thereof; as  
we may perceive by the vision of the

ai

Prophet.

Prophet Esay, who did see certaine  
verie glorious Angels before the  
face of God, couering their faces,

Esa. 6.2.

In all, and every of Gods workes  
appeareth a shew of some one or  
more of his excellent properties, as  
of wisedome, power, iustice, mercie,  
&c. Esa. 6.3. *The whole earth is full of  
his glorie.* Therefore S.Paul saith, the  
very heathen people knew God by  
his workes, because his eternall pow-  
er, and diuine properties doe in his  
works by the creation of the world,  
evidently appeare, Rom. I, 20.

Hee whose port is truely glorious,  
is worthie of a glorious report; and  
that principally is our Lord God, of  
whose most stately port, and roiall  
behaiuour there is a notable report,  
Psal. 104.1. *Bless the Lord, O my soule:*  
*O Lord my God, thou art very great,*  
*thou art cloathed with honour and ma-  
jesty, &c.*

God appearing in his workes, so  
gloriously, our dutie is to take know-  
ledge of his glorie, and to doe what  
wee

26      *The unburthening of  
    we can to make the same knowne  
    vnto others.* One great cause of vn-  
    deuotion, and coldnesse in religion,  
    is the not considering of Gods  
    worke, specially that most admir-  
    able worke of redemption, manife-  
    sted in the Gospell; Psal. 107.43.  
*Whosoever is wise, will make his  
    things, when they shall understand the lo-  
    ving kindnessse of the Lord.* 2.Cor. 3.18.  
But we all with open face beholding as in  
a glasse the glory of the Lord, are trans-  
    gated into the same likenessse, from glory to  
    glorie, even as by the spirit of the Lord.  
2.Cor. 4.6. For God who commanded  
the light to shine out of darkenesse, hath  
shined in our heares, to give the light of  
the knowledge of the glory of God in the  
face of Iesus Christ.

How shall we make the glory of  
God knowne vnto others? two  
wayes: First, by the hotenesse of our  
life, that so others might see the glo-  
rious working of Gods grace in us,  
Mat. 5.16. Secondly, by the due prai-  
sing of God, that others may hearre  
the report of his glorious acts and  
doings,

doings, Psal. 145. 12. To make knowne  
vnto the sonnes of man his mightie actes,  
and the gloriouse maiestie of his king-  
dome.

It is a question, whether such pro-  
fessed Christians, so specially Church-  
ministers, as haue by open prophane-  
ness, or any vnholy behaviour, blem-  
ish the glory of God, be not bound  
to make open confession, that so  
what in them is, they may save, and  
remedie the wide wounds which  
they haue gien vnto the doctrine,  
and religion of God and Christ? My  
iudgement in this point, shall (I trust  
in God) appeare by my practise, both  
in this booke, and also in the residue  
of my life. In the meane time this I  
professe, my poore soule doth vehem-  
ently desire to give glory vnto  
God, in the reuengefull abasing of  
my selfe, for the grievous displea-  
sure, and great dishonour which I  
haue all my life long caused, and  
done vnto his most holy maiestie.

*Thus much of the name Iohnab,  
alias John, before omitted at  
London*

*Thy*

*Tby God, &c.]* The language  
wherein God spake these words, rea-  
deth thus, *tby gods*, as speaking of  
smore than one. This, whatsoeuer  
the poore Iewes say to the contrary,  
sheweth, that in God there are more  
persons than one: which persons  
how manie, and who they are, the  
good Lord Iesus beeing one of them,  
doth plainly shew, in saying vnto his  
disciples, *Mat. 28.19.* —teach all nati-  
ons, baptizing them in the name of the  
*Father, and of the Sonne, and of the bo-*  
*ly Ghost.*

The first person is the Father, who  
begetteth the Sonne, O most mar-  
uellous begetting! the Sonne is as  
old as the Father: the Son hath the  
very selfe-same nature, and substance  
with his Father; yea, hee is within  
his Father, and his Father is within  
him. *John. 14.10.*

The second person in the god-  
head, is the Sonne, who is begotten  
of the Father, as a word is begotten  
of a mans minde; and therefore hee  
is sometime called the *Word*; as also  
because

because he maketh the Father, and the Fathers will knowne unto men, and is that partie concerning whom the Father gaue his word that hee would send him into the world to sauе sinners.

The the third person in the God-head, is the holy Ghost, who procedeth from the Father, and from the Sonne, and therefore is the Spirit of them both, and he is in either of them both; also both the Father, and the Sonne are in him. Hee is called the Spirit, not so muche to signifie his nature, as to shew his proceeding; because he is spired, that is, as it were breathed from the Father, and from the Sonne. He is called holy, not onely because of the holiness of his nature, which is all one with the Father, and with the Sonne; but because he doth sanctifie, that is, maketh holy all those which shall bee saued, Rom. 1.4. v. 33 : bouned hard done w.  
All and euery outward worke of God commeth from the Father, thorough the Sonne, and by the holy Ghost.

30      *The umburthening of*  
*Ghost. The Father beginneth euery*  
*worke of himselfe, working in, and*  
*through the Sonne ; also in, and by*  
*the holy Ghost. Therefore the ma-*  
*king and beginning of heauen and*  
*earth, is intituled vnto him.*

*The Son worketh in, and from the*  
*Father, in & by the holy Ghost, therde-*  
*fore the redemption, and Sauionis-*  
*hip goeth in his name : because he*  
*ookyn unto him a body, and a soule,*  
*and so beeing both God and man,*  
*purchased our salvation, and saueth*  
*us, in and from his Father, in and by*  
*the holy Ghost. John 4.39. The Sonne*  
*can doe nothing of himselfe. Mat. 12.*  
*28. But if I cast out devells by the Spi-*  
*rit of God, &c.*

*The holy Ghost worketh in, and from the*  
*Father, in and from the*  
*Sonne, and so by himselfe finisheth*  
*every worke of God ; specially the*  
*sanctifying, and cleansing of them*  
*which shall be saued : & therfore he*  
*is called the sanctifier, or the cleaser.*

*Thus much of the three persones in*  
*one God. Now*

*Now*

Now wheras the Lord saith, *I am thy God,* this meaning is, I save thee from all guyl, and bring thee to ever-lasting blissib<sup>g</sup> Gen. 13:15. But what proofe haue I that the Lord is my God? Hee further saith, *which haue broughte thee out of the land of Egypt, out of the house of bondage of Pharaoh.* These words were indeede first spoken, and written into the childe ren of Israel, whom God delivered out of the flauish bondage, and great misery, which they had longe endur ed under King Pharaoh in Egypt. Now I ought to take this same words as spoken of God unto mee: for as God made the Israelites to passe through the red sea, and therein drowned the Egyptians, so hee caused mee to bee baptized, and sprinkled with water in the how, deth in the name of the Father, and of the Sonne, and of the holy Ghost; and so by an holy sacramentall signification, made mee to passe through the red sea of Christ's bloud, wherein all the enemies of my salvation are (as if) they

The amboyning of  
 they were drowned, so disabled, that  
 whilſt I foolishly yeelde vnto them,  
 -they cannot preuaile against mee,  
 Rom.8.9. Neither did God onely  
 giue vnto mee that outward signe,  
 and ſcale of ſaluation, but also when  
 I was able to vnderſtand, cauſed me  
 to heare, yea and to read, yea, and in  
 ſome good meaſure, to perceiue the  
 the gopell of his grace, wherein he  
 proffered vnto me his gracious loue,  
 and therewithall ſuch a portion of  
 his heavenly blesſings in Iefus Christ,  
 as ſhould make me to be louely, and  
 pleafing in his sight. And quo I wou  
 But vpon what condition did  
 God proffer this grace vnto me? Up  
 on this condition, Exod.20:3. Thou  
 ſhalt have none other God before my  
 face. These words being conſidered to  
 gether with the verſe next before,  
 doe containe a double condition.  
 First, that I ſhall take the Lord to be  
 my God. Secondly, that I ſhall haue  
 none other to bee my God beſide  
 him.

How should I take the Lord to be  
my God? By performing these four  
dueties.

First to bee continually mindefull  
that I am before his face, Gen. i 7.1.

Secondly, to esteeme his fauour to  
be my onely felicity, and therefore a-  
bove all things to loue him, and de-  
sire to enjoy his fauourable kindnes,  
*Luk. 14.26.*

Thirdly, to be alwaies very feare,  
full of displeasing him, *Prov. 28.14.*

Fourthly, to settle all my trust, and  
confidence in him, *Jer. 17.5,6,7.*

How haue I performed these due-  
ties?

First, I haue not beeene mindefull of  
Gods presence : for both beeing a-  
lone, and in company, my minde  
hath been so far from that duetie, as  
if there had beeene in my beleefe, no  
God at all.

Secondly, I haue all my life long  
more esteemed, loued, and desired  
worldy pleasures and profits, yea  
vaine toits, and trifles, than the fa-  
uour of God. I haue a far off thought

34      *The unburthening of  
vpon God, as of a thing at the fur-  
thermost end of all the world, and  
therefore mine affection was alwaies  
wedded vnto things which seemed  
to bee neerer vnto mee ; though in-  
deede nothing can be so neere vnto  
me as hee is : for in him I live, and  
moue, and haue my being.*

Thirdly, I had now and then, some  
small feare of God ; but it suddenly  
vanished away, and therefore I plun-  
ged my selfe into a sea of sinne, not  
making conscience of one thought,  
word, or deed among a thousand.

Fourthly, I had no right trust in  
God : for that cannot be without the  
feare of God. I often times vsed vn-  
warrantable means to help my selfe;  
And so doe none that rightly trust in  
God.

This hath beeene the inside of my  
life, not onely before, but also euer  
since I entred into the Ministerie.  
And with all mine heart, I wish that  
I had no fellowes ; for I am afraid  
that I haue very many. If such there  
be, I humbly intreate them to take  
true

true knowledge in how dangerous a state they are. I trust that God hath pardoned my parents and bringers vp. The ground of all my misery, next after the euill inclination which I brought with mee into this world, was the euil seasoning of mine heart in my tender yeares. Being a little boy, I was trained to delight in a dogge and a cat; therefore I remember the dogges name yet, and haue loued dogges, and cats euer since. Those, and other vaine things I was enured to loue, when mine heart should haue been taken vp, and filled with the loue of God. I was feared with bug-beares, and spirits, when I should haue beene framed to feare God. Also I was accustomed to take a pride in this, and that, to be angrie and reuengefull against some one thing or other, to mocke, scorne, mis-call, and speake naughtie words vnto such, or such a one. Thus commonly, for ought that I know, are the hearts of children, seasoned, and thus their soules are died

36      *The unburthening of*  
in the black colour of hell. Being inwardly thus behaued, I was a little taught outward religio; that is, to say the Lords Praier, and the Creede by rote, to goe to Church vpon Sabbath daies, and heare seruice, yea and after that I could read, to answer the Minister in the saying of Psalmes, &c. Hauing done thus, what I heard seruice, yea helped to say seruice, said the Lords Praier, & the Creede, and so forth? Oh! I thought I had done enough, and enough, my heart being farre from God, and not once assayng to come neere vnto him. Here I would aske a question of the common sort of people, young and old, I would aske you for no harme. Is not this your religion? I meane, to say your praiers, to heare seruice, (I will not put in, to say seruice) without any speciall stirring of your heart; not actually minding that you are in talke with God, nor so affected as they who perceiue themselues to be so nearevnto, euuen before the face of that Almighty King, who is terrible vnto

vnto the Kings of the earth; they are his seruiters. I take that blessed God to witnesse against my soule, if I speake vncharitably or idlely; I am perswaded that I haue good reason to feare a great many of you haue little religion in your hearts, but content your selues with saying and hearing, and some outward ceremonics: Then I can tell you what religion is the fittest for you; Even that which you call the old religion: for that will so furnish you with outward works, and ceremonics, that you shall not dreame of medling with your heart. You see the deuoutest of them can swallow downe into their soules, lyng, forswearing, murther, and treason. They make no bones of such matters. And why? Because the ceremony law of Rome serueth their turne. I speake vpon my conscience for the glorie of my Lord God, and for the good of my countrie.

It pleased God, that specially by the meanes of M. Williams Olney of Tasbbrooke neare Warwicke, who

38      *The unburthening of*  
          zook me from my poor parents, I was  
          in some sort continued at schoole. A  
          bout fourteene or fifteene yeares of  
          age, I fell into acquaintance with  
          diuers that faoured the Popes reli-  
          gion, among whom one lent mee a  
          book thus intituled,

*A defense*

of the censure giuen vpon two booke  
of *William Charke*, and *Meredith Han-*  
~~mer~~ *ministers*, which they wrote a-  
gainst M. *Edmund Campian* priest of  
the societie of *Iesus*, & against his of-  
fer of disputation. This little booke  
beeing one of the most dangerous  
bookes that euer I read (for they bee  
little ones that either doe good or  
harme vnto the greatest number of  
people) did throughly distaste mee  
with the Protestant religion, before  
religion was in mine heart. A prin-  
cipall cause of my distaste, was the  
many euil reports, which with great  
pretence of truthe, it signifieth touch-  
ing the liues of *Luther*, *Calvin*, and  
*Bucer*, bringing in this reason withall,  
that the authors and beginners of an

*school*

*extra-*

extraordinary reformation in the Church of God, should at the least bee ordinary honest men in life and conuersation; which those men were not, if that booke bee true. Here I humbly intreat all people to take knowledge of two things, which I haue found true by experience.

First, it is not safe for a man to betake himselfe to this or that side in controuersie of religion, vntill his heart and life bee settled in some up-rightnesse of obedience vnto God. Can a man iudge of colours before he be born? No. Then how can a man rightly discern the truth in questions touching the mysterie or secret of godlinesse, hee not beeing renewed by the spirit of God? Although hee haue great learning, or depend vpon the judgement of great learned men, yet Sathan the deuill will haue an hand in him, because they which do not consonably obey God, are subiect to be wrought vpon by him.

*Eph. 2.2.* on florid gloriati verbo

The second thing that I would

40. *The unburthening of*

desire you to take knowledge of, is this : When a man is well assured, that he is entred into a consonable course of obeying the commandments of God, which is the practise of repentance, to settle his iudgement touching this or that controverie in religion ; he must not be led by the sermons, or bookees, or liues of men, but principally hee must apply himselfe vnto the grounds of his faith : which are two, God, & Gods word.

How shall he apply himselfe vnto God ? By very often, humble, and earnest praier, that hee will vouchsafe for Iesus Christ's sake to giue him the spirit of reuelation, the inlightening of minde to perceiue the holy truth. *S. Paul* telleth vs plaine-ly, that the secrets of God cannot be rightly knowne, but by the spirit of God, *1. Cor. 2. 10. 11.* And our Lord Iesus hath giuen vs this assurance, that if wee doe earnestly pray vnto God for the holy Ghost, he will giue him vnto vs, *Luke 11. 5, 6, 7, 8, &c.*

How

How shall a man apply himselfe  
to the word of God? In following  
the example of the Iewes that dwelt  
at Berea, who when S. Paul preached  
vnto them, receiuued the word with  
all readinesse. But how? They sear-  
ched the Scriptures daily, whether  
those things which S. Paul deliuered  
vnto them were so as hee said, yea  
or no; *Act. 17.11.* And for your en-  
couragement, see what followed,  
*Acts 16.12.* Therefore many of them be-  
leaved.

If any, say hee cannot vnderstand  
the word of God: I answer, he may  
be sorrie, and ashamed to say so; for  
to what end hath God giuen vs his  
word, but to be vnderstood, euен of  
very simple folke? for of all the booke  
in the world, there is none that hath  
more plainnesse in it than the booke  
of God hath. Many fine schollers  
haue no minde to reade Gods word,  
because it is so plaine. It is certain-  
ly one of the maine drifts of Sathan  
the Devill, to make people beleue  
that Gods word is hard to be vnder-  
stood

42      *The unburthening of*

stood; because hee would not have them to vnderstand it: for he knoweth that nothing in all the world is so great an hinderance vnto him, as Gods word being vnderstood.

Now I will go forward in my confession. I went first to *Oxford*, and then to *Cambridge*: At *Oxford* I was in *Gloster-Hall* about foure years, first and last: at *Cambridge* I was in *Emmanuel Colledge* not so long; but to that Colledg I am singularly bound. Afterward I took vpon me to be a schoolemaster, and then entred into the Ministerie in the yeare of our Lord, one thousand, fife hundred, ninetie & sixe. The next year after, vpon the commendation of divers reuerend Ministers in Kent, namely, my fatherly friend Doctor *Milborne* of *Sennenoke*, M. *Buse* of *Bensbush*, M. *Deiose* of *Chiddington*, M. *Smith* of *Chelfield*, I obtained of Archbishop *Whitegift*, a generall licence to preach. I haue beeene a minister eighteene yeares, and so much more as since the sixteenth day of May last; for as vpon that

that day Doctor Young Bishop of Rochester gaue mee orders at Bromsley in Kent. All this while vntill this verie yeare, one thousand sixe hundred, & fourteene, my heart continued in that inward behauour, wherewith it was firtt possessed in my childehood.

Now let me goe backe againe, and make report how the Father of mercie hath striuen with mee from my youth, yea and now in good and comfortable measure, (blessed be his name) vanquished the settled wickednesse of my heart. Euer since I had any vnderstanding of Gods will, something hath beene working vp on my minde, perswading mee verie earnestly to forsake sinne, and wholly to submit my selfe vnto God; which from time to time I vndertook to do; but was alwaies hindred, both by the settlednesse of mine own wicked disposition, and also by the common course of this world, which so far as I know, wil very hardly suffer a man to keepe company with God.

44      *The unburthening of*

I appeale vnto their iudgement, that  
be in awe of God, and make consci-  
ence how they behauе themselues in  
his sight. Yet it pleased the Lord  
first by little and little to stablish my  
wauering iudgement, and then to let  
mee runne my selfe into manie out-  
ward dangers, and diuers bodily dis-  
eases, that so at last I might bee bro-  
ken from sinne.

In Queen Elizabeths time I was in  
great danger, because I had spoken  
something touching the partie who  
should succeede her in those king-  
doms, whom I well knew to be in all  
right his Maiestie that now is; (for  
beeing giuen to reading of Chroni-  
cles, I had drawne a pedigree, and  
M. Doctor Charles Chadwick my tu-  
tor in Emmanuel Colledge shewed  
me another) for something publikely  
spoken to that purpose in a sermon  
at S. Mary Cray in Kent, in the yeare,  
as I remember, ninetie eight; I was  
accused to Doct. Barlow, then chap-  
leine to Archbishop Whitelocke, and  
Parson of Orpington, and S. Marie  
Cray.

Cray. Hee presently gaue order to one M. *Hamden* a Iustice of peace, to cal me to an account, & examin both me, and diuers credible persons that heard me. He ioining vnto him Sir *Robert Bosemore* of *Anisford*, took mine examination in Sir *Perciwall Harts* house at *Lullingstone*. Those men which were examined what they heard me say, namely M. *Francis Haddon*, M. *Richard Manning* of Keuing-towne, and, as I think, *Richard Manning* of *Kippingden-crowch*, &c. did giue good testimonie of mee, and the minister that accused me was by the Iustice found variable. So by the goodness of God I escaped that danger, but performed not vnto him my promise of reformation. I passe by manie dangers, because I will not trouble you with hearing the several reports of them: only one I pray you, patiently to heare. Vpon S. Steevens day in the yeare sixe hundred and eleuen, I preached a sermon in the Church called *Alballowes* in *Derbie*, where then I was, and now am.

46      *The unburthening of  
am the vnworthy Minister.* In my  
praier before the Sermon, I made a  
strange fault, & thus it came about:  
I in my private praiers had vsed in  
verie deare affection to my Soue-  
raigne Lord, (God is witness) to  
name those kingdomes together  
whereof the Lord God hath giuen  
him possession, & that by it self, which  
yet hee doth not possesse: very vn-  
discreetely I in my publike praier  
that day, fell into that forme of  
words. My text was S. Steuens praier  
for his persecutors, which I vrged  
very farre, I will not say dis-  
creetely, but I professe before the  
God of heauen, that it was without  
any secret loue to Poperie: I vrged  
that which I shall ever hold to bee  
true, that though the Papists be our  
dangerous enemies, as beeing full of  
malice and treason, yet wee ought  
to bee rather angrie with our sinnes,  
than with them: for had wee  
grace to walke worthie of that  
glorious light which God by the  
Gospell of his Sonne hath gra-  
ciously

ciuously giuen vnto vs in this Land, he  
would not suffer that mysterie of in-  
iquitie to preuaile against vs. This is  
most certaine: for hitherto he hath  
miraculously defeated their hellish  
practises, though wee in our owne  
consciences know that wee are vn-  
worthie of such marueilous preser-  
uation. I came to this Parish against  
the will of many. Some of which  
company tooke occasion out of my  
fault about his Maiesties style. reiall,  
and out of some things spoken both  
in that & other sermons, (how con-  
scionably , and charitably constru-  
ed, it concerneth them to ponder,) I  
say, they tooke occasion to accuse  
mee of Popery, and treason, and  
those accusations they vrged with  
much policy, and great strength a-  
gainst me: I wast twice at London a-  
bout it, and in sore perplexitie  
God knoweth. It pleased the Al-  
mighty though I was most vnwor-  
thy of his aide , to bee entreat-  
ed of mee ; and therefore hee pro-  
cured mee manie friends, namely,

manie

many reuerend Ministers, especially Doct. Neale, then Bishop of Couentrie and Litchfield, by whose constant intercession, I obtained of my Soueraigne Lord King *James* a gracious remission, and of the Archbishop, vnto whom I was vehemently complained of, a verie graue and fatherly dismission.

When the trouble came first vpon me, all the monie which I had in all the world, was betweene fortie and fiftie shillings. But I was much befriended by manie, specially by M. *Frances Mundie*, of *Markeson neare Derby*, who by his seruant sent me a purse, and in it some fifteene or sixteene pounds, willing mee to take either all, or how much I would, freely. Such a friend, yea such friends, God send every honest poore man in his need. And God who is the fountain of mercies, vouchsafe to be euer more mercifull vnto them & theirs, that shew mercie vnto poore distresed wretches overtaken betweene the straites. Here in all humblenesse

I craue

I craue fauourable leaue to speake a few words vnto Superiours Ecclesiastical, and Ciuill.

Oh my Lords, & Masters, a poore man pursued by mightie aduersaries must needes be guiltie, whether hee be guiltie, or no ; vnlesse you follow his example vpon whom your dignities depend. Please it you therefore to consider what hee once said vnto Abraham his friend, Gen. i 8.20.

*And the Lord said, Because the cry of Sodome, and Gomorrah is great, and becauso their sinne is very grievous : 21.*

*I will goe downe now, and see whether they haue done altogether according to the crye of it which is come up vnto me : and if not, I will know.* The Lord our God vnto whom all things are so manifest as possible they may be, needeth not to examine any accusation ; for hee knoweth farre more perfectly, than either the accuser, or the accused. But his minde is, that all men, and specially you shold with all moderation, and lawfull indifferencie take thorough knowledge of anie, specially

50      *The unburthening of*  
specially of a poore mans cause be-  
fore you give sentence ; yea before  
you speake any hard word : for a  
crosse tearme, yea a frown is enough  
to astonish many a weake-hearted  
man, and make him vnable to speake  
for himselfe.

Also I humbly beseech all Prea-  
chers, to take these warnings by  
mee : First be throughly reconciled  
to God, that hee may vouchsafe to  
ioine with you in that most waigh-  
tie busynesse. Secondly, so farre as  
possibly with a good conscience,  
haue peace, & be at friendly tearmes  
with all people, least some in bitter-  
nesse of displeasure mistake your  
wordsto their hurt, and your grise.  
The holy God is my witnesse, that  
some speeches of mine were  
most strangely mistaken , by men  
professing great precisenesse of  
conscience : yea , marke I pray  
you , so strangely that out of a  
publike speech of mine, zealous-  
ly intended , and vttered against  
the Romane religion , one pecece  
of

If an article was taken against mee  
to prooue mee Popish. Thirdly, bee  
verie carefull that in no sort yee  
meddle with any matter of Estate :  
for there is no wisedome, nor safetie  
in so doing. Fourthly, though in  
purposing to speake this or that,  
your minde bee verie vpright, yet  
make carefull choise of words, and  
phrase; for that which beeing vtte-  
red one way cannot be ill taken, may  
in another sute of words seeme ve-  
rie harsh, and be likely to doe more  
harme than good. O for a mortified  
Minister ! He wil not speak thus, &c  
thus because he will ; but so, and so,  
because he is willed. This, if I mi-  
stake not, may be called the mecke-  
nesse of wisedome : which whatso-  
ever anie man can say to the con-  
trarie, doth most befitte a Mi-  
nister of the Gospel, specially in  
these latter daies, wherein natu-  
rall corruption taketh vpon it  
to bee zealous and precise for  
Gods glorie. You neede not  
ask mee, whether in that my  
great

52     *The umburthening of  
great danger, I vowed vnto God a  
strict reformation of life? I did in-  
deede. But when my danger was o-  
uer, I performed not my vow.*

Now I must fetch a compasse  
backe againe to speake of my diseas-  
es, and of some troubles withall.  
My bodie hath beene windie and  
rheumatike from my childehood by  
a naturall distemper, as I take it, of  
my liuer; the hotenesse whereof  
hath caused much euill vnto me. In  
the winter, sixe hundred, and sixe, I  
then being Curate of Southfleete in  
Kent, after an extreame cough did  
sensibly perceiue blindenesse entred  
into mine eies: for diuers moates  
seemed to flie before me, which way  
soever I turned my sight; yea, and  
specially before my right eie, a thing  
in fashion of a kinde of chaine,  
sometime folded or turned diuers  
waies, and sometime at length.  
What infirmitie in the eye causeth  
this appearance, let learned Physiti-  
ans iudge. Thus it hath all this  
while beene with mee, increasing  
more,

more, and more, so that now I haue  
much adoe to write, or to reade, and  
am forced to hold my eyes and the  
booke verie neere together. The  
next winter after the great frost, I  
was taken with a windie disease in  
the lower part of my breast, which  
so grieuously vexed mee, that I loo-  
ked for nothing but death. In the  
very extremitie of this painfulnesse,  
Doctor Barlow then Bishop of Ro-  
chester, who not long before by the  
death of Mr. Winter, came to haue the  
Personage of Southfleete, where I was  
Curate, beeing by some, thorough  
mine owne vndiscretion, incensed  
against me, tooke an occasion to put  
me out of the Curatship. About  
that time I did set forth a little  
booke, called *The Burthen of a leaden Conscience*: Which hath occasio-  
ned many heauie burthenes to bee  
laid vpon mee, by those whose  
holinesse is knowne vnto God,  
and not vnto mee, a manie pre-  
scise folke, that know not other  
mens hearts, howsover they know  
their

54      *The unburthening of*  
their owne Mine old kinde Schoole  
fellow M. *William Eyre* fellow in Em-  
manuel Colledge, (who twice be-  
fore had beeene my refuge vnder  
God) vnderstanding that I was  
without place, did by meanes of  
Mr. *John Cotton* fellow in the same  
Colledge, helpe mee to the Curate-  
shippe of S. Alkmunds in Derbie of  
Derbshire. There I was a yeare  
and a quarter verie louingly vsed.  
My stipend was fully so much as e-  
uer before. Also Mr. *Robert Base* of  
little Chester gaue mee my diet, and  
lodging all that time, his wife a ver-  
tuous woman now in heauen, hauing  
a verie tender care of mee, because  
of my sickenesse. Vnwisely I left  
that place, and put my selfe into a  
world of trouble, by taking the Cu-  
rateship of Alhallowes in the same  
towne. In this great and burdenous  
charge, I haue now beeene almost  
fve yeares. During this time my  
windie disease, together with a faint-  
nesse, grew so vpon me, that I fell in-  
to diuers deadly fits of the cholick  
not

not onely in cold weather, but in  
the heate of summer. Now I come  
to tell you of intolerable torments.  
Grauell hath bred in mee from my  
youth, and oftentimes I was pained  
with it: whereupon I used to take  
a great deale of small drinke, and so  
auoided it. I remember that my  
worshipfull friend, Mr. Richard Sedly  
of Southfleete, said once vnto mee;  
What will you doe when your sto-  
macke cannot receiue so much  
drinke? Ah gentle Mast. Sedly! the  
time is now come, and now I can do  
nothing to helpe my selfe, but call  
vpon the Name of God.

About the end of Iuly, in the year  
sixteene hundred and twelue, I was  
taken with manie fits of cholick  
and stome, one fit anon after another:  
then I cried God mercy, & promised  
zealous amendment of life. The  
fittes left mee; but I amended  
not. The next summer after, I  
had somethree or foure severall fits.  
Now marke, I pray you, and beleue  
mee, I beseech you. The second

56      *The unburthening of*  
of Nouember last, 1613. at night I  
going to bed, felt a fit of the cholike  
and stone comming vpon mee.  
Wherefore I being in great anguish,  
praiced earnestly vnto God, that for  
his mercies sake, he would then ease  
mee of that paine, with condition  
that if I did not presently enter into  
a verie reformed course of life, the  
disease should returne vpon mee and  
kill me. It presently was gohe, and  
all that night I had quiet rest. The  
morrow I performed not my pro-  
mise. Towards night I felt a threat-  
ning of it againe, and therefore ac-  
cording to Doctor *Bambrigs* direc-  
tion, I tooke purging pills to preuent  
it: which kinde of Physicke had  
formerly eased me. The pills wrought  
yet the morrow morning a vio-  
lent fit came vpon me. How grie-  
uously I was that day tormented,  
some, that came in kindnes to see me,  
namely, M. *Thomas Stringer*, & M. *John*  
*Hanton*, do(I am sure) verie well re-  
member. My breast quaked as a lease  
shaken with the wind. You may  
think

thinke, I had then great cause to fear that the wrath of my Lord was kindled against mee: I humbly besought him to rebuke the disease yet once more, and then (vnlesse I forced my selfe to enter in at the strait doore of repentance) no more: He is a gracious Lord, his Name bee praised. At euen hee rebuked the disease, and it left mee: yet all that night I was glad to haue M. Duxbury sit with me, I was so weakened: one while I was vp, another while downe. and O my good Lord, what I thought vpon thou knowest; my soule most humbly, and lamentably appealeth vnto thine infinite mercie.

After this I purposed, as I thought, verie steadfastly to reforme my selfe according to the word of God: yea, so far forth, that I wrote vnto Cannetrell Legge Printer in Cambridge, a note to be set before the fist impression of my former little booke. In that note bearing date, Nouemb. 27<sup>th</sup> 1613. I signified that my conscience

D was

58      *The unburthening of*  
was vnburthened, and that I wold  
shortly publish the manner thereof;  
wheras God knoweth, I was farre  
short of beeing vnburthened. Now  
yet marke I pray you: All my for-  
mer fits were about theright kidnic.  
In January & February I felte a pain-  
ful gathering of somewhat about my  
left kidnic, which prickingly conti-  
nued, causing a grievous torment in  
the water-passage out of my bodie.  
Many times my water came droppe-  
meale, with burning paine. That long  
practised religious Physitian, Doct.  
*Hunson* of Newarke vpon Trent,  
with whom I had formerly beeene  
for my windie disease, and (by means  
of Mr. John Batte Vicar of Newark  
now deceased, my old schoolema-  
ster) had receiued much fauour  
from him; he sent me word, that as  
hee could conjecture by my letter  
(for I was not able to ride vnto him)  
I was in danger of some deadly fret-  
ting in my kidnies, by reason of gra-  
uell stones, which was not without  
difficultie to bee preuented in a cer-  
tained

led course of Phyfick. I had little monie to bestow, and no great mind to take bodily medicine, before my soule were cured by the Physicks of Jesus Christ crucified.

The grievous disease of my wa-  
ter encreasing, and mine old spleni-  
tine windinesse filling my bodie, and  
head, together with an extreme  
faintnesse, the 19. day of Aprill I did  
with verie fearfull conditions, binde  
my selfe vnto God, that I would di-  
ligently endeauour to order my selfe  
according vnto these rules follow-  
ing.

*My first rule.*

First, I must be alwayes mindefull,  
that I, the worst of all sinners, am  
before the face of God, who seeth  
the whole settled wicked behau-  
our of mine heart, who hath all my  
euill thoughts, words, and deedes in  
perfect remembrance, whose holinesse  
extremely hateth all manner  
of sinne, whose righteousness will  
not suffer anie sin to bee vnpunished,  
whose power is able to torment me

50      *The unburthening of  
everlastingly with most vnspakable  
paine in bodie and soule. Hereupon  
I must conceiue, that great is the  
wrath whereunto I haue prouoked  
God, and that therefore great is the  
vengeance which iustly hee may  
powre vpon me for euer. I must la-  
bour that this double conceit may  
worke in my heart a double affecti-  
on, sorrow for the displeasure of  
God, and feare of his vengeance.  
This is the way to break mine heart,  
and a broken heart is a sacrifice unto  
God, Psal. 51.17. Inward humble-  
nesse cannot but outwardly shew it  
selfe; and so it will bee the more ea-  
sily settled, and the more deepeley  
rooted in mine heart and soule. I  
must verie carefully reforme my  
vaine minde, vnfaid countenance,  
and talkatiue tongue: else I cannot  
bee rightly humbled in the sight of  
God.*

*My second rule.*  
*Secondly, I must thinke vpon the  
great*

a loaden Conscience. 61

great mercy, myghtie power, and  
most ioyfull blisse, which God in Ie-  
sus Christ, proffereth vnto all those  
that will forsake sinne, and belue  
the Gospell: mercie to forgiue their  
sinnes, power to free them from the  
inclination of sianc, and blisse to fill  
them full of all delightfull pleasure  
for euermore. Hereupon I must  
strive to haue a most hungry and  
thirstie desire of the grace of God.

*My third rule.* My third rule is to  
Thirdly, I must giue all diligence,  
that by praier I may obtaine of God  
the spirit of grace. To this purpose  
I must be alwaies prayingly, and cra-  
uingly affected. I must impart my  
goods vnto the poore, that I may  
haue the helpe of their praiers, *Luke*  
*16.9.* Also I must entreate allthose  
which seeme to be acquainted with  
God, that they will pray for me vnto  
him: *Iam.5.16.* Had I any war-  
rant to intreate the Saints in heauen  
to pray for me, I would gladly doe

D;3 it

162      *The vaburdening of*  
it. But I haue none. My beleefe is,  
that no glorified soule, no, nor the  
blessed Virgine-mother, intermed-  
deth with anie businesse in this  
world. And I am fully perswaded,  
that it is the safer way so to beleeeue.  
It seemeth vnto mee that Romane  
Catholikes of the Popes religion,  
vnder colour of intreating Saints to  
pray for them, doe indeede worship  
them, call vpon them, make vowes,  
and offer spirituall sacrifices vnto  
them, as vnto so many he-gods and  
the-gods. I beseech the Lord God  
to enlighten their minds, and rectifie  
their affections, according vnto true  
holiness, and pure deuotion. Amen.  
Amen.

I must duely, and devoutly pray  
vnto God at least three times euerie  
day: I haue great neede to pray e-  
very houre, because of the hardnesse  
of mine heart, and deathfulness of  
my bodie. I must often times, so far  
as my wcase bodie will endure, pray  
fasting, and so long as I am able,  
humbly kneeling. I must in praier  
speak

speak vnto God verie leasurely, and reverently: I must so earnestly mind that I speake vnto him, as I were face to face with him.

When I beginne any set praier, I will worship the Lord my God, most humbly lifting vp my minde towards his glorious maiestie in heauen, and bowing downe my body towards the ground, so rest vpon my knees.

*My prayer early in the morning.*

O Almighty, most blessed, and most glorious Lord God, I a most wicked sinfull sinner, heartily acknowledging that thou in most wonderfull goodness, hast made me aliusing soule in thine own likenes, hast proffered everlasting saluation vnto me, hast long time endured my rebellious wickednes, & hitherto prescrued me aliue, doe humbly beseech thee to give grace that I may henceforth vntill the end, & in the ending of my life, verie zealously glorifie thy

64. *The unburthening of  
name in the practise of true repen-  
tance.* Grant the same grace, I hear-  
tily pray thee, vnto every man, wo-  
man, & childe that wanteth it; that  
all people in all places may ioiffully  
praise thee, thorough thine only Son  
Jesus Christ: to whom with thee, O  
Father, and with the holy Ghost,  
three persons, & one only Lord God,  
bee all praise, honour, glory, worship,  
& humble seruice, now and for euer-  
more. Amen,

*About nine of the cloake in  
the fore-noone I must  
be bold pray thus;*

*Oh Almighty Lord God, who  
lovest holinesse, and hatest sinne, and  
therefore hast prepared everlasting  
blisse in heauen for thy holy seruants,  
and endlesse torments in hell for sin-  
ners: I the worst of all sinners, doe  
humbly beseech thee, that for thy on-  
ly Son Jesus Christs sake, thou wilt  
gime me thy grace of true repen-  
tance, and faith unsained, that so I  
may obtaine of thee forgiuenesse of  
all my sinnes, and the lowest place a-*

mong all them whi ch shall be sauued.

Amen.

O Lord, innumerable sinnes haue  
come out of mine heart, I haue filled  
the world with the cursed fruits of  
my wickednesse. I beseech thee to  
put all my sinnes quite away out of  
thy sight, and out of the mindes of  
all people, that thou maiest bee no  
longer displeased, nor anie man, wo-  
man, or childe anie more harmed by  
meanes of me.

O Lord, I haue caused much euill  
vnto manie folk, & the good which  
I shoulde haue caused, I haue wicked-  
ly neglected. I beseech thee to giue  
vnto cuerie one, which hath bee[n]  
anie way harmed or neglected of  
me, a large recompence, and so far as  
may bee to worke the same recom-  
pence vnto them by me ; the residue  
by those meanes which thou know-  
est to bee fitteſt for that purpose.

O Lord, manie people haue bee[n]  
beneficialiſt vnto mee ; because thy  
will was that they shoulde bee so : I  
humbly thanke thee for it, beseech-

66      *The unbarthening of*  
      *ang thy gracious goodnessse to giue a*  
      *bountifull reward vnto cuerie one*  
      *that hath benefitted me in deed, word*  
      *or desire, and to make me so thank-*  
      *full vnto them, as a right Christian*  
      *ought to be.*

to      O Lord, if anie haue either in  
      way of friendship towards me, or in  
      manner of enmitie against mee, or by  
      any meane touching me displeased  
      thee, I beseech thee to pardon them:  
      and also to giue such a measure of  
      thy grace into mine vncharitable  
      heart, that I may most freely forgive  
      cuerie one that either hath bee[n]e, or  
      shall be a trespasser against me.

to      O Lord, I haue displeased, and  
      discontented manie folke. I beseech  
      thee to pacifie and quiet them. O  
      giue grace that I may humblye seek  
      for, and they may gently yeeld vnto  
      a Christian reconcilement.

to      O Lord, I am of a froward dispo-  
      sition, apt to displease and disquiet  
      cuerie one. I beseech thee to break  
      me from this vnkinde, vnp[re]ceable  
      condition. O keepe me from giving  
      cause

*a loaden Conscience* 37  
cause of displeasure vnto anie, and  
keepe others from taking displeasure  
against me, that so farre as is possible  
with a good conscience, I may live  
and die in peace with all thy crea-  
tures. alioq[ue] honestus & bro. 10

¶ O Lord, thou mightest iustly set  
all thy creatures to fight against me;  
because I am most rebelliously dis-  
obedient against thee. But contrari-  
wise, thou doſt most mercifully give  
vnto mee the comfortable vſe of  
manie things, and the fauourable as-  
ſeſſe of manie people. O gracious  
Lord, I humbly thankē thee, besee-  
ching thine Almightie goodneſſe ſo  
to ſanctifie thy blessings vnto mee,  
that I may blesſedly implō them to  
the glorie of thy grace, the good of  
all people, and the hurt of nothing,  
but onely of ſinnd. alioq[ue] viliſſimus  
¶ O Lord, now a ſpeciall duetie vñ-  
to my kinred, and acquaintance. I  
beseech thee to bee gracious vnto  
them, and ſpecially vnto thoſe with  
whom I ſtand charged as the Mini-  
ſter of their ſaluation. O give vnto  
cuerie

68      *The unbarthening of*  
everyone of them, I most humbly  
pray thee, all those blessings which  
a good Minister of thy Gospel should  
be a meane to procure vnto them.  
*Amen.*

O Lord, Christened people, who  
of thy Sonnes Christs name are na-  
med Christians, be verie wretched-  
ly entangled with differences of be-  
lief, and wickednesseis of life: I be-  
seeche thee to send forth such a pow-  
er of thy Sonnes grace, as shall ioyne  
them all together in the right  
Christian faith, and make them to a-  
bound in the fruitis thereof, to thy  
glorie, and their mutuall benefiting  
one another. Specially, O Lord, as  
duetie bindeth me, I pray for those  
two Islands, Brittain, and Ireland; be-  
seeching thee to pouer thy graces  
continually vpon thine anointed ser-  
vant King Charles, & vpon his Queen, &  
Children, & Subjects that he land all  
his may be every way pleasing vnto  
thee, & euermore blessed of thee. A-  
*mien.* Amen. *In his greate bren* I mori w  
O Lord, many nations, and people  
are

are vncchristians; they beleue not  
in thy Sonne Christ, and therefore  
they are in the way of damnation. I  
beseech thee to bee mercifull vnto  
them all, and specially vnto the  
Iewes, and Israelites, the naturall  
children of thine old faithfull ser-  
uants *Abraham, Isaac, and Jacob.* So  
soone as itt possibly may bee, with  
thine owne good pleasure, I hum-  
bly pray thee to convert them vnto  
the true Christian faith, that they  
may be saved, and therein thy Sonne  
Christ glorified. Amen. Amen.

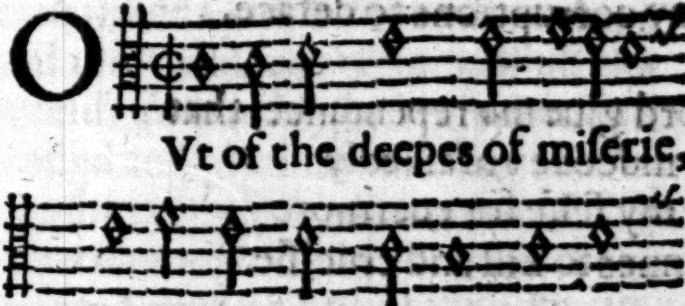
O Lord: some people are diseased  
in bodie, some are troubled in mind,  
and some are cumbred with outward  
aduersitie. I beseech thee to  
givē them the grace that they may  
forfake all manner of sin, and wholly  
submit themselves vnto thee; so  
then they shall bee most tenderly  
cherished in all their necessities, and  
verietimely remoued out of all their  
misericō into perpetuall blessednesse.  
Amen. Amen. son blow I say  
you For these, and for all other mercies  
I have

70      *The vmburthening of*  
which I, or anie childe of my father  
Adam, doe, or shall neede, my desire  
is, O Lord, I beseech thee, giue mee  
grace, to pray acceptably vnto thy  
glorious Maiestie in thine onely Son  
Iesus Christ's name, as he hath taught  
me saying, O deare Father which art in  
beauen, hallowed be thy name, &c.  
Glorie, and honbille, and praise, &  
thankes, with all divine worship,  
and humble seruice bee giuen vnto  
thee, O God the Father, the Sonne,  
and the holy Ghost. And vnto the  
poore children of the man Adam be  
vouchsafed from thee through the  
man Iesus, deliverance from sinne  
& miserie, henceforth for euer more.  
Amen. Amen.

That I might sing vnto my good  
Lord in some tunabilitesse, I bought  
the whole booke of Psalms with  
tunes in fourte parts. And I bestow-  
ed now and then a little time to  
learne the notes of the Tenor  
part. My skill is verie small; but  
yet I would not forgoe it for a  
great gaine; because it helpeth my  
duld

dul deuotion. This vnder correction,  
I say of musicke, Vpon an holy affe-  
ction, it hath an heauenly working;  
but contrariwise, contrarily.

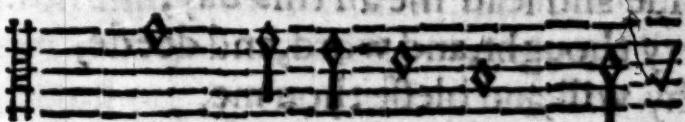
My forenoone Psalme, to the tune  
of *Attend my people, and  
giue care.*



Vt of the deepes of miseric,



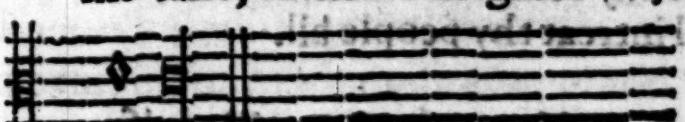
O blessed Lord, I crie to thee:



Vouchsafe for thy Sonne Christ



his sake, to hearken graciously



to mee.



To mee the wortl of all the folke

which

72      *The unburthening of  
which here vpon thine earth do dwell;  
A wretch most meete to be cut off,  
and cast downe headlong into hell.*

*For mercie Lord to thee I crie,  
for mercie and for saving grace,  
To pardon all my wickednesse,  
and my corruptions to deſſe.*

*Good Lord giue me repentance, that  
I may indeede vnfainedly  
Enforce my ſelfe for euermore  
my ſinnes to kill and crucifie.*

*Lord guide and lead me all this day,  
in euery thought, and word, and deeſe,  
To do thy will, and bleſſe thou me,  
that I may alwaies haue good ſpeed.*

*And when thou ſhalt moſt mightyly  
haue freed me from ſinneful thrall,  
To praise thy blessed Name with me  
I will intreat thy people all.*

*Both now, and henceforth I will praise  
thy Name O God, right thankfully,  
Because thou wilt not ſuffer me  
In gracieleſſe ſtate to liue and die.*

O Father, Sonne, and holy Ghost,  
one onely God in persons threc,  
All glorie, honour, praise, and thankcs  
be yeelded euermore to thc.

Amen,

*M, noone prair.*

O most holy, most good, and graciouſ Lord God, I the moſt vnclean, and moſt defiled wretch of all the world, do humbly beseech thy moſt bleſſed and gloriouſ maiestic, that euen for that right deare loue which is betweene thee and thine onely begotten Sonne, the Lord Iefus Christ, God and man crucified, thou wilt vouchſafe to make known thy wonderfull grace, in cleansing mee from the moſt abominable defilement of my ſins. To this end I humbly pray thee to make me alwaies verie mindfull of thy preſence, fearefull of thy diſpleaſure, and diſirous of thy fauour. O moſt merciſfull Lord, grant me this mercie, this exceeding great mercy, & thendo vnto me every way that which thal be moſt to thine own good pleaſure, and to thy owne glorie.

74 *The unburthening of  
glorie.* Yea blessed Lord God, vnto  
thee bee all good pleasure, praise, ho-  
nour, worship, and glorie in Iesus  
Christ, now and for euermore. Amen.  
Amen.

*My Noone Psalme, to a tune* from O.  
*which in Cambridge was*  
*called M. Perkins* belish from his  
*tune.*

The musical notation consists of three staves of music. The top staff begins with a large 'O' and a treble clef, followed by a series of notes. The middle staff begins with a bass clef and a series of notes. The bottom staff begins with a bass clef and a series of notes. The lyrics are written below the staves:

Holy, holy, holy, Lord,  
the purest of all things, the blesse-  
full & glorious Majestic, from  
whence all goodness springs.  
Looke downe from thy most holy place,  
behold

*a loaden Conscience.* 75

behold good Lord, and see  
A sinnefull wofull wretched man  
most loathsome vnto thee.

Molt foule and filthie is my sinne,  
Ah ! fie vpon me fie !  
O Father of all holinesse,  
to thee for grace I crie.

For grace to wash, and make me cleane,  
from this most ougly sinne,  
That I heauen among thy Saints,  
the lowest place may winne.

The last and lowest place of all,  
O Lord, of thee I craue :  
Giue grace to wash, and make me cleane,  
that I that place may haue.

Forgive me all my sinnes, though they  
most grievous be and great ;  
Forgive me all for Christ his sake,  
I humbly thee intreat.

Then I will sing to thee with ioy,  
my song it shall be this,  
No wight so wicked as I was

76 *The unburthening of  
hath place in heauenly blisse.*

To Father, Sonne, and holy Ghost,  
all glorie be therefore,  
Yea honour, worship, praise, and thanks  
henceforth for euermore.

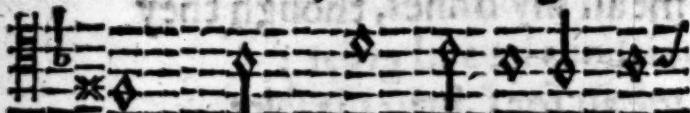
About three of the clocke in the  
afternoone, I must say the same  
praier which I said about nine in  
the forenoone.

O Almightye Lord God, who lo-  
uest holynesse, &c.

My afternoone Psalme, to the  
*Suffolke tunc.*



Blessed, and most glorious



God, whose throne is set on high,



I sinfull, and most wretched man,

to



to thee for mercie crie.

Confessing that thy great goodnesse,  
thy patience wonderfull,  
And long forbearance doe me moue  
my sinnes to disanull.

But wo is me ! my naughtie heart  
to sinne is still so bent,  
That in my selfe I finde no meanes  
entirely to repent.

This world also wherein I liue  
with sinne doth overflow,  
And meetes me with temptations  
which way so ere I goe.

Satan that mightie euill spirit  
so full of subtilitie,  
Doth practise all the meaneſſes he can,  
that I in sinne may die.

Therefore I crie to thee O Lord  
whose power is ouer all,  
Beseeching thee to free me from  
this

With truth,repentance and right faith,  
mine heart and soule fulfill,  
That I may hate all wickednesse,  
and cleave fast to thy will.

From all this worlds temptations,  
and Satans practising,  
keepe thou me safe,I humbly pray,  
O gracious heauenly King.

Then will I praise with heart and voice,  
and magnifie thy name,  
When thou haft saued my poore soule  
from endlesse paine and shame.

All glorie,honour,praise and thankes,  
be alwaies giuen to thee,  
O Father,Sonne, and holy Ghost,  
one God in persons three.

*My prayer at night before I  
goe to bed.*

O most mightie, and most graci-  
ous Lord God, I wretched man, the  
worst

worst of the world, doe cri thee  
mercie for all my sinnes, which this  
day, or at anie time before, haue come  
out of my heart, by way of deede,  
word, or thought. I heartily thanke  
thee for all the blessings which thou  
haſt graciouſly and plentifullly giuen  
me. I humbly praise thy holy name,  
for that it hath pleased thee, to pre-  
ſerue me from manie euils, and to de-  
liver me out of great dangers. I be-  
ſeech thee to endue me with ſuſh a  
meaſure of thy grace, that I may  
henceforth for euermore be accep-  
tably thankefull vnto thee, through  
Iesus Christ.

Be mercifull also, I humbly pray  
thee, vnto all those for whom I ought  
to pray: giue them, and vnto me, I  
beseech thee, all the graces which  
thine onely Sonne hath taught vs to  
pray for in his name, ſaying, O our  
Father which art in heauen, enbawled be  
thy name, &c.

I will ſay, O my God,

O blessed Lord God, here I lie  
down, not knowing what shall come  
vnto mee this night: I humbly be-  
take both bodie and soule vnto thee,  
beseeching thy most gracious good-  
nesse to receiueme into thy keeping  
through Iesus Christ thine onely  
Sonne, my Lord and Sauiour, Amen.

*When I settle my selfe to sleep,  
I will say,*

O good Lord God, vouchsafe me  
be mercifull vnto this feeble bodie  
that it may haue a little comfortable  
rest, and bee thereby made the more  
seruiceable vnto thee, through thine  
only Sonne my deare Lord and Sauiour. Amen.

*If I cannot take rest, I will say this.*

O most gracious Lord, this bodie  
cannot take rest, because I haue wi-  
kedly disordered it; I beseech thee  
therefore to pardon me all my wi-  
kednesse.

kednesse, and now teach my poore  
soule, how it shall finde euerlasting  
rest in thee, through thine onely Son,  
my Lord and Sauour Iesus Christ.  
Amen.

About midnight, whether I have  
bed sleep or not, I will pray. O  
most glorious Lord God, the  
Father of lights, no darkenesse can  
hide me from thee; for thou seest so  
cleerly at mid-night, as at mid-day;  
yea thou beholdest all my thoughts;  
Therefore I humbly present my selfe  
before thy blessed Maestic, beseech-  
ing thee to looke graciously vpon me  
a most vngacious wretch, and to  
saue me from the workes of darke-  
nesse, that I may haue the lowest  
place within the kingdome of thy  
glorie. Grant this most mercifull  
Father, for thine onely Sonnes sake,  
in whose name, I pray further for  
my selfe, and for all other folk, as he  
hath taught me, saying, Q

on*E* F*ather*

82      The unburthening of  
ther which art in heauen, hallowed bee  
thy name, &c.

So often as I haue had any sleepe,  
when I awake, I will  
say thus.

O most mercifull Father, God  
Almighty, I humbly thanke thee for  
the rest which thou hast now giuen  
vnto this naughtie bodie. I bequeath  
both it and my soule into thine  
hands, to bee disposed of according  
vnto thy will, to the glorie of thy  
name, through Iesus Christ thine  
onely Sonne, my Lord and Sauior.  
Amen.

(When I arise in the morning,  
I will say,

O good Lord God, with all mine  
heart, I thanke thy blessed maestie,  
for that it hath pleased thee merci-  
fully to keep me all this night; now  
I arise out of this bed in thy name O  
Father, in thy name O Iesus Christ,

in thy name O holy Ghost, O most holy and undivided, vnseparable three persons in one God, one God in three persons, for thy glorious names sake, vouchsafe to be merciful full vnto mee a sinner. Amen.

This is my third rule. O  
my selfe, let me so shew vnto I  
bequeath to you. My last rule. vnde as wou  
of vnde son beth good things vnde of  
Fourthly, and lastly, I must in the  
sight of God, consciencially detest  
and resist my sinnes, faithfully en-  
deauouring, that I may in verie truth  
say with David, Psalm. Ps. 26. I was  
also upright before him, and I kepe my  
selfe from mine iniquitie.

First, therfore being alwaies mind-  
ful of Gods presence, I must careful-  
ly intend to know what to do his will.

Secondly, when any motion com-  
meth vnto mine heart, quietly, vnde  
partially, & diligently consider, whe-  
ther it bee good in the sight of God,  
yea or no. If it be good, I must wil-  
lingly yeeld vnto it. But if it bee ev-  
ill, I must steadfastly purpose to

84. *The third and last part of*  
refusacit; yea and remoue my selfe  
so farre as possible from all danger  
of béeing tempred vnto it. *sq 291:*  
*such béeing strongly tempted to yeeld*  
*vnto any sinne, I must earnestly pray*  
*vnto God for deliuerance, thus;*

O most holy & blessed Lord God,  
I the worst of all sinners, beeing  
now as thou seest, strongly tempted  
to sinne against thee, and not able to  
resist the temptation, by reason of the  
long settled wickednesse of my heart,  
dohumbly beseech thee to be somer-  
ciful vnto me, as to saue me from  
this great danger, thorough thy al-  
mighty grace in Jesus Christ thine  
only Sonne, my Lord and Sauior.  
Amen.

*Having thus praied, yea, and pra-*  
*ied againe, and againe, if neede re-*  
*quire, I must with a good courage*  
*put on the minde, that I will rather*  
*endure anelosse or damage,* than  
*yeeld vnto that sinne. And I must*  
*assure my selfe, that how strongly so-*  
*ever I am tempred, God will most*  
*certainly enable mee to endure that*  
*sinne.*

temp-

tempration, where I basely consent  
unto his .  
v. When by the grace of God I am  
freed from anie temptation, I must  
praise him thus ; .

O the Father of mercy and the  
fountaine of power, I am most weake  
wretch, not able to resist the least  
motion of sinne that may be, do hear-  
tily thanke thee for this gracious  
deliuerance, which thou hast vouch-  
safed to giue unto me. O good Lord,  
I beseeche thee to continue thy grace  
towards me, that I may alwaies bee  
more and more thankefull vnto  
thee, through Iesus Christ thine only  
Sonne, my Lord and Saviour. As  
men say ; and i effectuall obtained  
If through want of heed, or by  
weake resistance, I fall into anie sin,  
I must so soon as I know it, make my  
confession, & prayer, vnto God thus,

O most holy, and righteous Lord  
God, I most damnable sinner haue  
now sinned against thee thus, and  
thus, &c. I cric thee mercie, O most  
mercifull Father, beseeching thee

36 The unburthening of  
to give mee true repentance, pardon  
and freedome from this, and from  
all my sinnes, thorough thine onely  
Sonne Iesus Christ, my Lord and Sa-  
viour. Amen.

¶ Moreover, because I am much gi-  
uen to sinne openly, that is, in the  
sight, or in the hearing of some one  
or manie of Gods people, which is a  
great meanes to draw them into sin,  
or to harden them in sinne, or at least  
to discourage those which make  
conscience of their conuictiōn; ¶  
every one that shall heare or see me  
sinning, I must, so soone as I per-  
ceiue my sinne, with all possible con-  
uenient spedde, verie plainly, and re-  
pentingly, confess it thus; Such  
thing you saw mee doest, Such  
thing you heard mee say: I beseech  
you for Gods sake, to take great heed  
that it cause no euill effect in you: for  
it was a sin against God, and there-  
fore I crye God mercy for it,

Thus I must confess my open fault,  
yea if it be committed in preaching,  
writing, or howsoeuer. A pulpit fault

in the same pulpit, and to the same  
companie, must be confessed. These  
be my rules for the practise of ze-  
alous reformation, that I may bee in  
verie deed a member, and minister  
of the reformed Church.

Now I wil declare vnto you, how  
I endeauoured to bring my selfe into  
those foure Rules, & with what suc-  
cresse.

All the rest of *April* I in a manner  
lost, endeauouring verie little or no-  
thing: but I could haue no quietnes  
in mind longer than I intended that  
busynesse.

The first of *May*, died in our Parish  
a gentleman, one M. *Waller*, of the same  
tormenting disease which I haue he  
had bin long time verie grieuously  
pained with it.

Euerie day, specially in the mor-  
ning, it plagued me. Wherefore to  
ease the paine, I dranke much small  
drinke: and sometime water; yea  
now and then, mine own water; be-  
cause I was told that so I shoulde bee  
eased. But though I drank neuer so

38      *The unburthening of  
much, after it was passed thorough  
my bodie, the paine came againe.  
Yet notwithstanding all this, I could  
not keepe my selfe in the companie  
of God, specially when I was in the  
companie of anie bodie: for then I  
fell into a deale of idle vnholy com-  
munication.*

*The eight of May beeing Sabbath  
day, in the euening, these foure were  
together, Mr. Sydney Zouch, M. Mat-  
thew Bates, Philip Aram, Richard Kil-  
ly: we dranke at Mr. Matthew Bates  
house, who at the parting said thus  
vnto vs; it is great oddes, that all we  
four shal not be aliuethis day twelue  
moneth. I roundly tooke the words  
to my selfe, judging that the first which  
must be gone was I, & that God had  
put into his mind to say those words  
for my monishment. Yet (see the ser-  
ched wickednesse of mine heart) after  
my departure from them, I met with  
other companie, & so merrily deligh-  
ted my selfe with prophane talke,  
that when I came into my chamber,  
I was foyced to goe praierlesse to  
bed*

bed, because my soule was confounded  
& ashamed to looke vp towards God.

The morrow morning I praied  
thus; O blessed Lord God most mar-  
uellous art thou in goodness, and  
patience. Is it possible that thou  
canst forbear the powring of thy  
just, and wrathfull yengeance upon  
me? O Lord, it is exceedingly e-  
nough that thou haltest thus long for-  
borne mee: Cut off, I beseech thee,  
this most cursed course of my sinne,  
and doe vnto me that which is most  
pleasing to thy holy will. O Lord, is  
there yet any hope that I should be  
saued? Yea, with condition of re-  
pentance. Woe is mee, there is no  
possibilitie of my repentance. I can-  
not steadfastly continue in the pur-  
pose of resisting my sins: yea so long  
as thy pleasure is to preserue me aline,  
thou callest me vnto thee: O God, I  
would come, but I cannot: I will af-  
say, O I haue no faith. This is that  
which commeth of long liuing in  
sin. Yet who can tell what thou  
wilt doe, if I but offer to assay?  
Without assayng, there is no tur-

90      *The unburthening of  
ning: without turning, no saluation.  
Therefore I will assay. Good Lord, I  
cannot. How vncomly! How strange!  
How beyond all possibilitie doth  
the practise of a conscientiable life  
set me vnto mee! O Lord, besides  
mine owne inward vntrepentance,  
the violent streame of this world  
hindereth mee. Most folke further  
mee in sinne, some one way, somet  
other. But a verie few helpe me  
to enter in at the little doore of re  
pentance. Men may talke much, &  
professe great matters; but it is re  
pentance that shall trie what kinde  
of people they bee. O how easie  
thing it is to make an outward shew,  
if that would serue the turne? The  
heart must be ypright with thce, and  
the spirit must cleave fast vnto thce;  
else it is no bargaine, no couenant be  
tweene thee, and the partie. In the  
name of Iesu I will assay. O Iesu  
helpe mee, for thy molt comfortable  
names sake. Amen.*

That verie same day, I comming  
into companye, turned from God.

Tuesday

Tuesday I praied thus; O Lord God, I doe plainly perceiue, that to pray vnto thee for the grace of repentence, and not to enforce my selfe to practise the means, is a kinde of mockerie, and a fearefull prouoking of thy displeasure. Earnest praier, and diligent practise, wil mutually, through thy grace, strengthen each other. But neglect of practise, sheweth cold deuotion. Therefore I purpose to force my selfe vnto this businesse. O good Lord be mercifull vnto me. Amen.

My intolerable paine grew worse and worse, yet I could not frame my selfe to take anie sure hold vpon the grace of repentence.

Munday the sixteenth of May, I praied thus; O Lord God, had I not beeene a stonie hearted sinner, this deadly windinesse might haue terrified me from sinne aboue sixe yeares agone. O how blessed should I now haue beeene, had I but these sixe last yeares in singlenesse of heart serued thee! Now my time is gone; mine heart

92      *The unbarkeing of*  
heart is dead within mee. And  
though I should liue a while, thin  
hellish strangurie quite disableth  
mee: yet were I turned vnto thee,  
thou wouldest be verie gracious vnto  
mee. O! mine heart is so deuili-  
shly bent to sinne, that no vowes,  
no oathes, nothing can turne it. O  
Lord, what shall I doe? I am as a  
man that hath most deadly wounded  
himselfe, and dying would not die.  
But woe is me! There is no remedie.  
He that is wounded to death, must  
die; yea, but thou vouchsafest to  
raise vp some by the grace of thy  
Sonne. True, Lord, true it is. But  
few of that companie bee such as  
haue beeene dissembling hypocrites.  
And of all counterfeits, the most vn-  
curable is a counterfeit preacher  
of thy righteouesesse. My soule  
can hardly thinke how such a one  
should haue the grace of repentance.  
Of all such, if anie such there bee be-  
side me, I am the worst. O good  
Lord be merciful vnto me the worst  
of all sinners. Amen.

Friday

Friday the twentieth of May, I  
praied thus; O good Lord, though  
the hardnesse of mine heart bee ex-  
ceedingly great, yet ought I not to  
despaire; for thy Sonne likeneth the  
kingdome of thy grace vnto a graine  
of mustardseede, and vnto a little  
leauen. O my soule, hast thou not a  
little faith? Looke vp vnto heauen,  
and craue of thy maker that the ful-  
nes of grace which is in Iesus Christ  
may haue some little influence, and  
entrance into thee, by the holy  
Ghost. O my good Lord, my soule  
is full of vnbeliefe. I beseech thee  
to bee mercifull vnto mine vnbelie-  
uing soule. Amen.

About noone the same day, hauing  
dined with two strangers (for I  
lodge, & table in a victualling house)  
comming into my chamber, I con-  
fessed, and praied thus; O Lord,  
what am I that I shold undertake  
to walke vpightly before thy face?  
I cannot, for the companie, and pre-  
sence of anie one draweth my mind  
downe from thee. O why doest  
thou

94      *The reburthening of*  
thou suffer the poore children of A-  
dam to bee thus carried away? laie  
because thou wilt haue it so? sic vp.  
on me sinne-blinded wretch! when  
a seruant for his naughtinesse is tur-  
ned out of his seruice, hee should lay  
the blame of his miserie vpon him-  
selfe, and not vngraciously exclaime  
that his lord had a purpose to put  
him away before euer hee offended.  
Yea, but silly man thinketh, that  
thou who art so renowned, and fa-  
mous for mercie, shouldest be mer-  
cifull vnto euerie one. Or if not so,  
because then iustice should not bee  
seen, nor the benefit of mercie  
well appeare: yet the greater num-  
ber shouldest haue mercie; specially  
seeing that the God man Jesus hath  
(paid so great a ransome for mercie.  
Wee doe not consider that among  
manie traitors, it is much as a King  
pardonone. Sinne is treason against  
thee, yea farre more hainous, than  
the highest treason can bee against  
Princes; because thy Maiestie is in-  
finitely greater than theirs. Also thy  
hate

hate of sin is abdye our vnderstanding, for it is according to the measure of thy holinesse, which is unmeasurable. Ah! my father Adam little knew, how manie thousand thousands of his owne naturall childe[n], hee did throwel into euerlastinge miserie, in breaking thy commandement. Hee was well able to haue obeyed thy will: So am not I: for from out of him I haue together with my bodie, receiuied a wicked inclination, which now is by long custome in finning, most extreamly hardened. O good Lord be mercifull vnto me. Amen.

That afternoone I kept my selfe withing, and the morrow alsoe But Saturday at night by occasion of companie, fel into vain mirth, whereunto I am excessively givene. There is indeede a good kinde of merriment, if wee could haue vpon it. For, according to the last, and in my weake iudgement, the best translation of the Bible, *Hee that is of a merry heart, hath a continual feast, Pro. 15.15.*

But

But in the Lewes language, a mercie  
heart is a good heart; and therfore  
there can bee no sound safe mirth  
without the grace of repentance.  
Can a subiect, though of high de-  
gret, bee frolike and ioyfull before  
the face of the King, so long as his  
Majestic is grievously displeased  
with him? That were a readie way  
to discouer an vnholiall heart, which  
vnto a prudent Prince is verie abho-  
minable. But what if the same sub-  
iect bee vpon humble submission re-  
ceiuued into his Soueraignes fauour?  
will hee not bee verie moderate in  
his mirth, so long as he is in the pre-  
sence of his Majestic? will it not bee  
vnto sufficient vnto him, to bee free  
from giving his Liege Lord  
nic cause of distaste, and to minister  
vnto him all possible good conten-  
ment? yea, else he is not fit to be in  
the presence of Majestic, for hee  
clipseth the royall glorie, which can  
not but cause some euill effect, one  
way or another. So it is betweene  
the Lord of glorie, and those which

serue in his presence, that is to say all Christians.

The 22. of May, beeing Sabbath, I was sore plagued with the strangurie; yet going to Church, and after divine seruice comming into the pulpit, I fel my selfe to bee somethynge coole, and able to speake. So might I haue continued, but that I did as I would wish no man to doe, straine my selfe with a kynde of furiosenesse; the common behauiour of such as are tumultuously, confusedly, and rawly prepared.

The best way for a Preachers selfe, and the most likeli to premaile in perswading his hearers, is, if I bee not much deceived, gracie, milde, and treatable speech.

If a man perceiue it in himselfe, it is a verie grievous sight to see corrupted nature play the part of grace, and with a smoky florish, make as though it would kill the diuell, being indeede his base slave, so willing to obey, as hee to command. What a glorie is this to Sathan, to what a dishon-

98      *The unburthening of  
dishonor to God?*

After I was come home, I praised God thus; O most excellently gracious Lord, what shal I sinner do? I am neither worthie, nor able to praise thee: yet exceedingly bound to doe it. O Lord, what moueth thee to bee so good vnto the worst of all sinners? Only thine owne goodness: for in me there is nothing but causes of provocation: Yea a thousand, and a thousand thousand causis which cri vnto thee for vengeance, and continually urge thy justice to powre a whole sea of wrath vpon mee. And yet thou art gracious vnto me. Had I the holiest soule, and the strongest bodie of all that liu upon the face of the earth, yet though I could liue an hundred holly lives, and die as manie right martydomes in zeale of thee, and of thy truth, I should not come neare vnto the making of a sufficient recompence for the goodness, patience, and forbearance which thou hast graciously shewed vnto mee. And

ad lib.

ya

yet loe, most vyle wretched that I am!  
I still liue in sinne, and so continue,  
displeasing and dishonouring thee.  
O my good Lord, give me grace to  
bee once broken from this diuellish  
wickednesse, though it bee with con-  
dition that I shall bee the most refuse-  
man of all the world. Lay vpon me  
what soever thou wilt, onely disbur-  
den my conscience of sinne, and ease  
my bodie of this unsupportable  
paine of the strangurie. Amen.

At euening prayes, I read & preach-  
ed againe. Afterward, beeing ver-  
ie much wearied, I had a minde to  
goe and refresh my selfe in compa-  
nye, (the bane of Sabbath day kee-  
ping) and went first to one house,  
then to another, ending the day ver-  
ie heathenishly.

Monday after supper, my minde  
pretended reason to draw mee a-  
broad; and therefore out I wch. To  
cure my strangurie I dranke at one  
house much beere, at another whey  
in stead of beere.

Thursday a great heate, with a  
deadly

220 The unburthening of  
deadly faintesse calme vpon me:  
my left kidney was sore pained, and  
therupon I was grievously tormented  
in the passage of my water.

The 29. of May, being Sabbath, I  
tooke a course more easie for my self,  
and as I verily belieue, more profit-  
able for the parish. In the forenoon, I  
preached a sermon, & at euening pri-  
er after the second lesson, I asked a  
youth, who I was wch p[re]pared to an-  
swer, three or four questions touch-  
ing the foundation of Religion. Then  
I made those short answers plain, &  
prooved them out of the Bible in  
halfe an hours space. I humbly ad-  
vise all young Preachers that they  
will not imagine they can build  
rusalem suddenly: for sudden buil-  
dings will soone fall downe. I ma-  
nifest how it commeth to passe, that in  
some places, evn where learned  
Preachers haue killed themselues  
with sore labours; the greater num-  
ber of people are grossly ignorant:  
yea, I say it againe, and can prove it  
verie grossly ignorant. I trust I am  
y[our] b[est] b[ro]ther

vnde[r]

41  
A Gladder Conscience      so I  
vnder protection, and that maketh  
me the bolder to speake my minde,  
in the feare of God, and loue of my  
Counterie. The common sorte is much  
neglected : for neither matter of  
doctrine, nor manner of speech is  
fitted vnto their low and small ca-  
pacitie. Most people for some three  
quarters of an houre, if they vnder-  
stand the words, and perceiue the  
matter concerning their saluation  
to bee plainly prooued out of the  
booke of God, (which for ought I  
know, is of greater reverence with  
them, than with manie of higher de-  
gree, and greater understanding :) I  
say, if they bee plainly and briefly  
taught out of Gods booke, they will  
iue verie diligent eare : But if the  
Preacher confound their under-  
standing, or bee longer than ordina-  
tie, they leaue all, and think ethus;  
When will yonder man haue done;  
he hath no reason to make an end.

The next Sabbath the fift of June,  
I did follow the same order which I  
ooke the Sabbath before.

Thursday

102      *The emburshing of*  
Thursday following I was drawn  
to a feast, and so into much sinne: for  
no saucē is so common at a feast as  
sinne. Sinne maketh all the compa-  
nie merrie: Sathan also hath his  
factors, who beginne some one or o-  
ther vngodly kinde of merriment.  
I am naturally such a one, yea wort  
than the worst of them that are so  
disposed: yet this I say, While you  
live, blesse you from those which  
are speciall ringleaders in matter of  
vnholy pastime: for the deuill him-  
selfe setteth them a worke.

Friday I dined with certain stran-  
gers, and so fell into forgetfulness  
of God: afterward comming into  
my chamber, I praied thus;

O Lord God, how is it possible for  
him which seeth thee not, to keep  
companie with thee: I beleue then  
I am before thy face, what aileth me  
then, that I do not professe and shew  
forth this my beleefe? because there  
is no companie to be had with most  
people, if this beleefe be acted, and  
put into practise. I my selfe shoul-  
d  
take

take it for an vncouth thing, if another in my companie should appear to present himselfe before thy face. Our disposition abhorreth to be awed, our mindes are full of vanitie, we are like vnto foolish schollers that loue not to haue their Schoolemaster in their companie : yea, wee are worse than they ; for when their master is with them, though it bee sore against their will, yet they acknowledge his presence : and if hee be a wise man, tempering masterly grauitie with faterly gentlenesse, hee shall in time winne those rude ones to be glad of his companie, and verie reverently to loue him, as the parent of their good education : So wouldest thou graciously worke vp-on vs, if wee would acknowledge thy presence ; but this is quite contrary to the bent of our hearts. O good Lord, I beseech thee to be mercifull vnto vs. Amen.

That day in the afternoone, I went to Church to buriel an old man, named *Richard Duke*, and thence I  
went

went into the towne, where being in  
company, I forgat God, and what  
anie man perccyued in my behau-  
our, I know not. Then I came  
home; and after some idle commu-  
nication with some which I found  
in the house, comming into my  
chamber, my spirit was so ashamed  
to speake vnto God, that I went  
erelesi to bed.

The morrow being Whitunday,  
eue, I was so grievously tormented  
that I dranke besides much beer,  
four quarts of water.

Whitunday one preached in my  
place both forenoone and after-  
noone.

Munday by reason of ouerfull di-  
et taken the day before, the wind-  
cholicke began in my bowels, which  
held me all day, and all night in sor-  
paine: yea though I used both pur-  
ges and clisters, it hung vpon me  
welnigh all the weeke following.  
I must not tel how impatiently, how  
abominably I behaued my selfe, as I  
lay tormented with that fit. O most

holy Lord, forgiue mee I beseech thee, and of thine exceeding great mercie free mee from the wicked bondage of my sinnes. Amen.

Trinitie Sunday I should haue preached a sermon at Kirk-Ireton, some eight miles from Derbie, where one M. Storer sometime a baker in London, hath giuen a Sermon to bee preached, and certaine monie distributed that day yearly for euers whither, because the towne of Derbie is bound to see that worke performed, I had bee sent, as I remember, toure times. But my filthie strangurie now so vexed me, that I could not ride: Wherfore tarrying at home I preached twice to mine owne charge. Were I able, I would giue so much vnto the Parish of Alhalowes in Derbie for euers, as should keepe their owne Minister at home among them; for it is a great companye of people, and hath great need of continuall carefull guidance in the way of God.

The sixt and twentieth of June

F being

106 The unburthening of  
being Sabbath, though in the mor-  
ning I was sore troubled with the  
strangurie, yet God of his mercie en-  
abled me to preach in the forenoone,  
and catechise in the afternoone.

He that had seene how I studied  
monday, and tuesday for matter of  
praier, and psalmes vnto God, in de-  
sire and hope of deliuernace out of  
the bondage of sinne ; and after all  
that, how quite contrarily I bent my  
course, would verily bee perswaded  
that hee had seene not one man, but  
two men in one outward likeness,  
the one with manie teares pitifully  
craving mercie at the hands of God,  
and the other turning his backe to  
God, and running away from him.

Tuesday euening I was at a place  
in the towne, prophanely pleasing  
my self. Beeing returned home, and  
sitting downe in my chamber, my  
minde left mee and went backe to  
the same place againe. At last with  
much adoe, I started vp, and falling  
downe vpon my knees before the  
face of God praied thus ;

O my creator, thou seest how it is with me. Thy goodnesse is most wonderfull, my wickednesse is most vncurable, and vnsufferable. O make a speedie end of my sin which way soever it please thee, and blessed for euermore be thy Name. Amen.

The morrow I straggled not abroad, but mine affections were very vratly; yea, & that which is strange, I could not fraine my minde to take anie deepe conceit of the wickednesse of mine heart. Thus it is when a mans heart is settled in the loue of anie evill, he is not able to thinke so of it as is  
concerned vnto him.

Friday the first of May, abiding with a guest, a learned friend of mine; who tooke occasion to speake somewhat sharply against Precisians. This, I thought, he did the rather, because some enforced him, that I was too familiar with such people.

Therefore to satisfie both that Minister, & al other whom it may conserue, I most humbly crave the benefite

108      *The unburthening of*  
fit of modest libertie, to speak without  
offence, what my poore soule in  
the sight of God, thinketh touching  
this diuision. It hath beene a means  
of great aduantage both to Poperie  
and prophaneesse: yea, this wretch-  
ednesse is caused by it, Vpon either  
sidediuers haue nothing else to com-  
mend them, but onely this, that they  
are of that fide; yea and the sides  
glad to make vse of them. Is it not  
a lamentable case, that soone appear  
to haue almost no conscience but  
against ceremonies; others none but  
for ceremonies? The Precision  
doth (in my conscience not with-  
out great cause) cry out against ig-  
norant, idle, and prophane Ministers.  
But where is the fault? The coast had  
beene well cleared by this time of  
the day, had not Sathan caused  
church-gouvernement to bee both by  
way of sobernesse, and in the fash-  
ion of madnesse, verie fiercely assai-  
led. But to what end? to reforme  
the Church? No, to deforme it:  
This is my beleefe concerning

Church-

Church-gouernment. Can anie man truely say, such a lord Bishop doth not seeke his owne worldly commoditie, but the edifying of his Diocese, and the glorie of Iesus Christ? Doth it evidently appeare that his whole bent is in the diligent discharg of his office to approue himselfe vnto God, and vnto euerie conscience of men in the sight of God? Then will I conclude vpon my shoules perily;

There is the Apostolicall

Church-gouernment of  
Iesus Christ.

If anie suchthere be, who cannot in some good measure bee truely so reported of, the calamitic is great; the iudgement verie fearefull. Yet because of personall faults, to destroy a diuine ordinance, &c. bring in confusio[n], the calamitic would be greater, the iudgement more fearefull.

Indeede Church-discipline is not reverenced for want of holy seueritic. The punishment of fornication and a dulcerie, &c. is little else but large scosses & filthie gaine, sic ypon it!

110 *The unburthening of*  
I would intreat leue to speake once  
more. Touching the ministerie, be-  
sides what I haue by the way signi-  
fied alreadie, I humbly pray great  
Schollers, and all that seeke after  
riches, and aduancement in the  
Church, to ponder these my words;

The Gospell of the Sonne of God,  
must, & will first throw downe Pride,  
and Couetousnesse before it worke  
an universall good in this King-  
dome.

Those two great sinnes cannot be  
upheld anieway, but onely by Pope-  
rie; for they must bee accompanied  
with a superstitious conceit that pomp  
is religion: which, when all haue  
said what they can say, the Gospell  
will not endure. So I haue done.

The same fridays after that I had  
dined, it came into my minde to goe  
into the towne, as formerly I had  
done. But I felte in my heart no  
desire to goe. Therefore com-  
ming into my Chamber, I began to  
wonder at my selfe, what should alle-  
ye, fearing least some sober death  
ness.

*a loaden Conscience.* 111

nesse had seazed vpon mine heart. At last I brake out into these words, Whatsoeuer is the cause, blessed be the Name of God. O good Lord, let whatsoeuer come vpo me, so that my spirit may be settled in this disposition: And I shall bee bound to praise thee most ioifullly for euermore. Amen.

That day I kept my self within, & the morrow, and the Sabbath day, having gotten one to supply my place.

All the next weeke I continued so, and the Sabbath following, my place being supplied by one preacher in the forenoone, and another in the afternoone.

Wednesday the thirteenth of July, I still keeping within, praied thus;

O most holy, and dreadfull Lord God, with what face can so haious a sinner as I am, dare to speake vnto thy most glorious Maiestie, or be so bold to aske anie thing of thee? Thy most wonderfull goodnesse emboldeneth me, And yet still methinkes

I am past all grace, because sinne  
doth so abound in me. O Lord, my  
sins are as the sands of the sea innu-  
merable, & therefore my soule must  
needs be throughly, and thoroughly  
stained : for euerie sinne so often as  
it is yeelded vnto, worketh a blacke  
blemish into my soule. Woe is me !  
my soule is wholly ouerrunne with  
a most foule filthic leprosie. This  
is all my comfort, that thy seruant  
saith, Rom. 5. 20. *Where sinne abounded,*  
*grace did much more abound.* The more  
deadly the disease, the more sou-  
aigne the medicine, the more excel-  
lent the Physitian that cureth it. O  
God thou art able to do whatsoever  
powerfull work thou wilt ; yea, thou  
canst doe infinitely more than thou  
wilt. But here is the greatest won-  
der, that thou shouldest vouchsafe  
to worke a most admirable cure vp-  
on him vnto whom thou maiest most  
justly say,

Away from mee thou most dam-  
nable sinner ; away, out of my sight : I  
will not pardon thee ; because thou  
hast

*as louden Conscience*      113  
hast most grievously displeased, and  
vnpardonably dishonoured mee, in  
breaking the lawes of my kingdom  
in refusing my proffered grace, in  
taking vpon thee to bee a preacher  
of my righteousness, and denying  
the power thereof.

Yet blessed Lord, so long as the  
Judge doth not give order, that the  
condemned prisoner bee taken from  
the barre, the poore wretch cries for  
his precious life, saying, Mercie good  
my Lord Judge, I mercie for Iesus  
Christis sake.

The name *Iesus*, with an earthly  
Christian Judge, cannot but bee of  
great force, and must needes moue  
him verie much: for it is the name  
of his deare Sauiour, the onely name  
wherby he trusteth to be sauad. But  
of all, and aboue all, the name *Iesus*  
is most precious in thy sight, being  
not superstitiously parrated, but  
mournfully presented vnto thee,  
Therefore though a thousand thou-  
sand several inditements be found a-  
gainst me, and though the lawes of

F 5      thy

1114. The xxvij<sup>th</sup> hymn of  
thy kingdome doe condemne mee;  
yet seeing that it is thy good plea-  
sure, to suffer me to stand in thy pre-  
sence; and howe to be taken out of this  
world. I prie unto thre, sayingg; Mer-  
cie Lord God almighty, mercie for  
thine only begotten Sonnes sake, Je-  
sus Christ, God and man crucified:  
for the loue of him, blesst lord be  
mercifull vnto me the worschipe of all  
sinners. Amen.

Amen. And I prayd so  
he Towards evening I being punished  
with the horre passage of my water,  
painfulnesse about the lefft side,  
and burning ief the right foot, I was  
much afraid of a deadly farror of the  
stone, and therfore prayed thus;

O my good Lord, it is a most mi-  
serable state, for a man having spent  
his time in sinne, to die before that  
hee haue in the way of repentance,  
done anie seruice unto thee. This  
dolorous disease tormenteth mee  
soore, and threatneth to kill mee. O  
Lord, might it please thee in some  
measure to rebuke it, that I may liue  
awhile, and gloriſe thy grace in the  
zealous

zealous reformation of life; O how  
should I then be bound to praise thy  
blessed name!

Me thinks I hear thee saying vnto  
mee; Thou vaine man, that talkest so  
much, and makest so manie doubtes,  
wouldings, and wishings, let me see  
thee once turne vnto mee, and then  
thou shalt know more of my mind;  
vntill then, all that thou saiest or do-  
est is as nothing; therefore make no  
more words, but turn speedily from  
sin whilste time serues, and say thou  
hast faire warning.

O Most grataous Lord, I haue  
long had, and yet haue blessed be thy  
name, verie faire warning; I will  
hence forth endeauour to turne vnto  
thee through Iesus Christ. Amen.

Thursday I began to sing a morn-  
ing Psalme, which I purposed  
henceforth to sing euerie morning,  
hauing also prepared an euening  
Psalme, to bee sung vnto the Lord  
God, after that I am once wel entred  
into the practise of repenteance.

Mine

116 *The unburthening of*

*Mine euening Psalme, to the  
Kentish tunc.*



Lord most high, and  
mighty God, I sinnefull wretch-  
ed man, Confesse to thee so  
heartily, as possibly I can.

That maruellous exceeding great  
Thy goodness is to mee,  
Who haue beene alwaies most vnkinde,  
and grieuous vnto thee.

These verie manie yeares thou hast  
(a wonder it's to tell)

Preseru'd

Preseru'd my dying life else I  
should now haue beeene in hell.

Euen hitherto O gracious God,  
Thou hast vpheld mee still,  
Whom thou most iustly mightst long since  
haue left to Sathan's will.

What shall I therefore say, O Lord,  
to thee for thy goodnessse ?  
O that my heart and tongue were fit  
thy goodnessse to confessse.

O God my poore and sinnefull soule  
Most humbly sues to thee :  
That from this filthie wickednesse,  
thou wilst once set me free.

Now blessed Lord, free me I pray,  
free me for Christ his sake,  
That of thy mercies in him I  
my songs may euer make.

Then will I praise thine holy name,  
For euer more and more,  
With all my heart, soule, strength, and might,  
I will praise thee therefore,

218      *The vnburthening of*  
O Father, Sonne, and holy Ghost,  
all glorie bee to thee :  
To thee three persons in one God,  
one God in persons three,

Thursday at dinner, I fell into  
much vncharitable speech concer-  
ning diuers folke : therefore com-  
ming into my chamber, I confessed  
and praied thus ;

O Lord, I haue sinned against thee  
in speaking vncharitably of manie  
people. Thou knowest that it is a  
common practise of most companies,  
in talking to shooote at rotuers, and  
for lacke of other markes, to spare  
neither the living, nor the dead. A  
cruell sinne, and verie foule in anie  
specially in a minister of thy Sonne  
Christ : for that gracious Lord was  
so farre from speaking ill of others  
that hee had no minde to heare anie  
bodie ill spoken of ; Yea, hee chose  
rather to basse himselfe in stooping  
down, and writing vpon the ground  
with his finger, than to haue no-  
thing else to doe, but to give ear-

yno

vnto a bad report; though it were  
never so true, Job. 8. 6. O good Lord,  
pardon my wickednesse, and giue  
me grace to leau it, through Iesu  
Christ thine only Sonne my Lord  
and Sauioare. Amen.

That euening, I hauing not beene  
out of doores a whole fortnight be-  
fore, went forth to see Philip Aram,  
who was then new come home from  
London; and told mee of the good  
health of my worshipfull friend Mr.  
Richard Sedley of Southflete in Kent;  
a gentleman endued with many ver-  
ties, specially devotion towards  
God, and charitie towards the poore.  
And because I haue taken occasion  
to speake of vertues, so rare in these  
euill, yet good-seeming daies, I can-  
not forbear to commend vnto men  
of worth, and worship, a verie nota-  
ble patterne of right gentrie, Sir Wil-  
liams Sedley the elder brother, whose  
equall in bountifull releeving of  
Gods poore I never knew, and am  
much afraid that I never shall know.  
Foolish pride, ynsatiable coveteou-  
nesse

nes & pampering gluttonie, haue banished hospitalitie, and vtterly renounced liberalitie. Woe is me for them ! How vnlke themselves do manie great ones live ? hurtfull to how manie ? good to how few ? The world is too too full of pettie tyrants, whose iudgement lingereth not, but followeth so fast vpon them, that it ouertaketh some before they die, and manie in the next generation. If anie aske, what reason I haue in confessing my owne sinnes, to ramfack the faults of others ? Mine answere is, I am, though most vnwarthic, a professed preacher of righteousness, and therefore bound in conscience to doe what I possibly can against sinne. The day of mine account draweth verie neare, I haue foolishly lost much precious time. Wherefore I am desirous to make all the vse that may be of this small remnant. I humbly beseech all people, that in tender compassion of my great losse, and fearefull danger, they will bee pleased to beare with

me, if I seeme vnto them to speake  
of anie thing ouer-harsly, God  
Almighty knoweth that I heartily  
wish all good vnto all people. Now  
I returne to my selfe : I sat a while  
with my louing friend *Philip Aram*,  
and certaine other, whether they  
tooke knowledge of anie offence of  
mine, I know not. This I know,  
when I came home, my conscience  
found much fault in my behauour,  
and therefore I was driuen to crie  
God mercie for my forgetfulnesse  
of his all-seeing, all-hearing pre-  
sence.

Friday, by reason of diuers which  
came vnto mee, I lost a great part of  
the day. Therefore at night I con-  
fessed and praied thus; O most righ-  
teous Lord, I haue this day not one-  
ly lost my time, but also by occasion  
of companie, indangred my weake  
bodie in drinking much betweene  
meales. I haue also bene a partaker  
of much idle, and vncharitable talke.  
I beseech thee to giue mee the grace  
to bee truly turned from these and  
from

122. *The unburthening of  
from all my sinnes that I may bee sa-  
ued. Amen.*

Saturday about nine of the clocke  
in the forenoone I praied, as I think,  
more deuoutly, and effectually than  
ever before. Among other words  
of complaint touching my state, I  
spake thus; There is no possibilitie,  
no likelihood of repentance in mee,  
being within my selfe so accustomed  
to sinne, and without so holden vnto  
it by the world. How can I haue a  
nic hope to arise out of the hell of  
sinne, seeing that I haue these twen-  
tie yeares and more assaied and as-  
saied to arise, and still alwaies fallen  
down again? Yet O Lord, there is  
hope in thee, though none in mee.  
Vouchsafe to make an end of my sin-  
ning, whatsoeuer become of me. My  
duty is to craue mercy of thee. Good  
Lord, I craue it: good Lord vouchsafe  
to giue it for thy tender mercies  
sake: for thy deere Son Iesus Christs  
sake &c.

¶ At dinner I spake my minde tou-  
ching a matter which concerned me

not

not. Also I spak too far. Therefore  
comming into my chamber, I con-  
fessed and praied thus;

O my good Lord, I haue doubly  
offended, in medling with other  
folkes businesse, and in speaking be-  
yond the compasse which any whom  
it concerneth ought to haue kept  
himselfe within. Good Lord con-  
uer me, and forgiue me. Amen.

The 17. of July, beeing Sabbath, I  
was in the morning sore tormented  
with the strangurie; yet by the  
goodnesse of God, in the forenoone  
I preached. Also after dinner I went  
and praied with an old aged good  
woman, widow Milborne, the mo-  
ther of my fauorable friend Ralph Mil-  
borne deceased. At euening praier af-  
ter the second lesson, I asked a youth  
three or four questions touching a  
foundation point of religion, and  
briefly made plaine his answers.  
After all this I was in great danger of  
a relapse; for I was intreated to goe  
thither, where I should very grie-  
uously haue displeased God, and that  
through

124 *The unburthening of*  
through mine owne wickednesse.  
But by the grace of God, much a-  
gainst mine own wil, I refused to go.

Whereas I made mention of my  
faithful friend *Ralph Milborne*, I in-  
treat the gentle reader, and hearer  
to take knowledge from mee of cer-  
tain notable properties that were in  
him very plainly to be seene. He was  
religious towards God, and that not  
by way of schisme, dissencion I meane,  
but in peace. He loued his Minister,  
yea he loued all Ministers that were  
for the present state of the Church,  
and of conscientiable behaviour. He  
was dutifullie kinde vnto his aged  
parents: for hee sustained them both  
vntil his Fathers death; then his Mo-  
ther vntil his own death, and by his  
wil took order for her maintenance  
so long as it should please God to  
giue her the continuallie of life. At  
his death hee gaue portions vnto  
manie brothers, and sisters, and to a  
manie of their children. He was of  
behaviour verie temperate, discreet,  
and patient. He was farre from the  
difi-

disposition to drink, and domineere  
in tauernes, and ale-houses : he did  
often chide me, because I was some-  
times forward to goe, and other  
times easie to bee drawne vnto such  
places.

It were pitie that the memorie of  
these vertues should haue beene bu-  
ried with him : For I knew hardly  
anie one of his ranke euerie way for  
goodnesse matchable with him.  
Some may be readie enoughto com-  
mend themselues, though an indiffe-  
rent man shall haue much adoe to  
 finde anie thing that is worthie of  
commendation in them. Therefore  
at his buriall I tooke this text. *Prov.*  
*20.6. Most men will proclaim euerie*  
*one his owne goodnesse : but a faithfull*  
*man who can finde ?*

Wednesday the 20. of July, I was  
so beyond measure tormented in the  
water passage, and so burned in the  
soles of my feete, that I was forced  
to stand bare footed, and bare leg-  
ged ; yea, hauing a vessell of new  
drinke standing by me, with a bagge  
of old drinke

126 *The unburthening of*  
of purging powder in it, for my bo-  
die could not else bee kept from  
deadly costiuenesse) I dranke glasse  
after glasse, kneeling vpon my knees,  
& calling verie lamentably vpon the  
name of God. They that at anie time  
haue drunke healths kneeling, had  
they seen me vpō my knees, weeping  
and praying, and drinking, would  
haue beene terrifid from that bar-  
barous fashion of theirs.

Friday the 22. of Julie, I was in  
the afternoone taken with a deadly  
paine vpon my left side, and there-  
withall and extreme windie faint-  
nesse oppressed the lower parts of  
my breast, so that my heart was  
continually readie to faile. This  
held mee vntill it was welnigh mid-  
night, I lying full of paine, and cal-  
ling vpon the name of the Lord.  
Then had I some rest vntill mor-  
ning, and then it beganne againe.  
This praier I oftentimes made vnto  
the Lord while I was in torment;  
O most gracious God, if it bee thy  
good pleasure, that I shall in most  
humble

humble and zealous repentance, gloriſe thy name, vouchſafe for Iefus Christſ sake to rebuke this my diſ-eafe. But if it please thee not to make that vſe of mee, because I am moſt exceedingly vnuworthie, and vnfit to doe thee anie acceptable ſeruice; then moſt blessed Lord, withdraw thine hand from mee, and let me die. For why ſhould I liue anie longer to diſplease, and dishonour thee, and to cauſe anie more euill vnto my brothers and ſisters the children of Adam? Holy Lord, yet I heartily wiſh glorie vnto thy name, and all good vnto thy people. So I bequeath my ſelfe vnto thy pleauſure. My ſinne be deſtroied, thy will be done, and bleſſed for euer be thy name. Amen. Amen.

Towards night I felt ſome eaſe in my ſide, and breast, and was pained in my kidnies.

The fourte and twentieth of July, being Sabbath one ſupplied my place at Churche, and I kept at home. That day

128 *The unburthening of  
day* some came vnto mee, with  
whom I fell in talke and by that  
means forgat both the presence of  
God and the holinesse of the day.

Monday morning I was sore tor-  
mented, so that my feete burned v-  
rie painfully; specialy the right  
foote. I dranke great plentie of  
small beere, and yet burned still. In  
this sore torment, I praied thus;

O the fountain of right goodness,  
kindnesse, and mercie, I the most  
hainous of all thine enemies vpon  
earth, in this my grieuous miserie,  
haue none to flic vnto for helpe, but  
only thee. O holy Lord, I haue sin-  
ned against thee: I haue sinned; O  
I haue sinned, and most vnsufferably  
prouoked thine Almighty maiestie,  
to destroy mee with most wrathfull  
vengeance. And doe I now in my  
selfe-wrought miserie come abeg-  
ging to thee for ease? yea blessed  
Lord, for I haue no whether else to  
goe: and therefore I throw my selfe  
downe before thy face humbly cry-  
ing thee mercie, and saying; O righ-  
teous

teous Lord, here lieth thy enemy, a  
great traitor to thy kingdome, and  
glorie: cravinge mercie at thy most  
merciful hands, and beseeching thee,  
not onely to pardon me thine owne  
vengeance, but also to receue me in  
this tormenting miserie, whiche I  
sinning against thee haue brought  
vpon my selfe even by the wicked  
disordering and distempering of my  
bodye. Againie, mee thinkes thou  
saiest vnto me; Ah thou wretched  
man, doo not I shew theo great mer-  
tie in sustaining thy dying life, and  
calling thee vnto mee? Why doest  
not thou come neerer vnto mee?  
why dost thou not continually set  
me before thy face, and submit thy  
self vnto my pleasure? Thou knowest  
thou art short of this, & therefore if  
thou expectest grace from me, come  
nearer vnto me; for then art yet too  
farre off to receiuē comfort into thy  
soul.

O my Lord Gd, I come, draw  
me, and I will come: I will continu-  
ally minde thee, feare thee, and call

130 The unbarshening of  
vpon thee. Amen.

Thurſday the 28. of July, I beeing  
horribly tormented, praied thus;

O most gracious God, thou feest  
that this painfull, and loathſome  
difeafe, will greatly hinder me in thy  
ſervice. O therefore that it would  
please thee to caſe mee of it, and to  
lay ſome other iudgement vpon me  
ſo great as this, but not ſo shamefull,  
and hinderous. Me thinkes I hear  
thee ſay yet againe;

I tell thee thou ſinner, when thy  
ſervice pleafeth me, my grace shall  
be euery way ſufficient for thee.

Most holy Lord, this I verily be-  
lieue: therefore in the name of Je-  
sus Christ henceforth I will wholly  
endeavour to please thee. Amen.

The laſt day of July, beeing Sab-  
bath, though I was ſore tormented,  
I had no remedie, but needes muſt  
preach my ſelfe: for neither was I  
prouided of any ſupplie, & a Church-  
warden came to tell me, the parish  
took it in diſpleaſure that I my ſelfe  
performed not my duetie. That day

I pre-

I preached twiced, to the great hurt  
of my bodie, which appeared by man-  
nie little shreds of skinne which  
came from me in my water.

Monday the first of August, such  
a drowsie windie weakenesse hung  
vpon me, specially in my breast and  
head, that manie times I was readie  
to fall, and had much adoe to stand :  
a painefull sleepinesse was still com-  
ming vpon me, whether I did read  
or write. Monday night I beeing in  
bed, and fallen into a slumber, I was  
so strangely taken as never before :  
Something seemed to bee vpon my  
backe, and so to presse mee downe,  
that my face was held hard to the  
pillow, - and much winde brake out  
at the right eare. Being verietrou-  
blely waked, I called vpon my  
good Lord for mercie. I perceiuod a  
shuering windiness offering to arise  
out of my thighes. I tooke this by  
ouerforcing my selfe in preaching  
vpon the Sabbath day, if I bee not  
much deceived. It pleased God,  
that afterward I had some quiet

130 The unbarshening of  
upon thee. Amen.

Thursday the 28. of July, I beeing  
horribly tormented, praied thus;  
O most gracious God, thou seest  
that this painfull, and loathsome  
disease, will greatly hinder me in thy  
service. O therefore that it would  
please thee to ease mee of it, and to  
lay some other judgement vpon me  
so great as this, but not so shamefull,  
and hinderous. Me thinkes I hear  
thee say yet againe;

- tell theo thou sinner, when thy  
service pleafeth me, my grace shall  
be euery way sufficient for thee.

Most holy Lord, this I verily be-  
lieue: therefore in the name of Is-  
sus Christ henceforth I will wholly  
endeavour to please thee. Amen.

The last day of July, beeing Sab-  
bath, though I was sore tormented,  
I had no remedie, but needes must  
preach my selfe: for neither was I  
prouided of any supplie, & a Church-  
warden came to tell me, the parish  
took it in displeasure that I my selfe  
performed not my dutie. That day

I pre-

I preached twice, to the great hurt  
of my bodie, which appeared by ma-  
nie little shreds of skinne which  
came from me in my water.

Monday the first of August, such  
a drowsie windie weakenesse hung  
vpon mee, specially in my breast and  
head, that manie times I was readie  
to fall, and had much adoe to stand :  
a painfull sleepinesse was still com-  
ming vpon me, whether I did read  
or write. Monday night I boeing in  
bed, and fallen into a slumber, I was  
so strangely taken as neuer before.  
Something seemed to bee vpon my  
backe, and so to press me downe,  
that my face was held hard to the  
pillow, and much winde brake out  
at the right eare. Being verie trou-  
blously waked, I called vpon my  
good Lord for mercie. I perceiued a  
shuering windiness offering to arise  
out of my thighes. I tooke this by  
overforcing my selfe in preaching  
vpon the Sabbath day, if I bee not  
much deceived. It pleased God,  
that afterward I had some quiet

132 The unburthening of  
rest; but towards morning he crav-  
eth strangurie cast upon me. Alas,  
that there is no remedie for such a  
filthie tormenting disease! & Physi-  
cian writing unto me, among other  
words said thus; weibniwellworb:

Know that your disease is incurable.  
The seventh ofte August, beeing  
Sabbath; my disease still torment-  
ting mee, I prayed, and vowed  
thus; I robbidw om noy gnum  
m O most holy, and righteous, good,  
and gracious Lord God, I the most  
foule and filthie sinner of all the  
world, doe heare make a complaint  
of my selfe vnto thy glorious and  
blessed maiestie, that I am not fit to  
live in thy sight, much lesse to serue  
thee in the Gospell of thy Sonnes;  
besyce I doe not walke with thee,  
nor keepe my selfe in thy companie,  
as thy seruant do. O be mercifull  
vnto me I beseech thee; I haue here-  
tofore madd manie powres, than I  
would enforco my selfe to wait app-  
on thet. But wpc is mee I haue not  
kept them: now I most humbly

pray

pray thee, that all my former vowes  
may bee shut vp in this which I am  
minded to make vnto thee. And this  
it is; This day two seueral Preachers  
will supply my place: I beseeche thee  
to blesse them with holy matter, hal-  
lowed affections, powerful exer-  
cency, and good successe. If I doe  
not from this day forward, verie  
consciencably endeauour to hold my  
selfe to the practise of my fourre Rules,  
I will the next Sabbath day quite  
put my selfe out of the ministerie;  
yea and openly professe vnto the  
world, that therefore I doe it, be-  
cause my conscience doth certainly  
judge me not to be fit to preach the  
Gospell. Good Lord, this is my vow.  
If I either reforme my selfe from  
this day forward, or for default  
thereof leave the ministerie, I break  
not my vow. If I doe heither the  
one, nor the other, let mee everlast-  
ingly bee forsaken of Iesus Christ.  
If I consciencably reforme my selfe  
by thy grace, and so continue with  
thy fauour in the ministerie, O that

134 The unburthening of  
shou wilt be mercifull vnto me tan-  
ching this horrible disease. Then  
shall I holily and wholly betake my  
selfe to serue thee, as mine hearts de-  
sire is to doe. If I reforme not my  
selfe, and therfore, as my vow requi-  
seth, leue the ministerie, I aske no  
more, but the destruction of my sin  
to thy good pleasure & glorie. Now  
blessed Lord I offer vp this yow  
vnto thee for an euclastinge deede  
and thereunto vngangeably say. A-  
men. Be it never changed, but ever  
in force betwene thy blessed Mai-  
strie and me. Amen.

That day some came vnto me, and  
what with one matter, what with an  
other, caused me to talk at randome,  
as though I had not bin in the com-  
panie of God. When they were  
gone, I cried God mercie, and pro-  
mised to be more minded of his  
presence, and scarefull of his displea-  
sure. At night some came to mee a-  
gaine, and talking of manie things,  
moued me to passe my bounds, but  
not so much as before; yet all this

while I was not centred into my vowed practise. This I did fully perswade myselfe, that if I could in companie be mindefull of God, and shunne the displeasing of his Maiestic, I were in a verie faire forwardnesse of reformation.

Monday the eight of ~~August~~, I held my selfe vnto my praiers and businesse carefully, thinking how I should auoid the great danger of companie and talking: I praied vnto the Lord thus;

O good Lord, thou seest that my disposition is hardened in sinne, and most vntoward vnto thy seruice: Thou seest also how apt other folke are to further mine vntowardnesse to hinder my repentance. I beseech thee, that for thine onely Sons sake, thou wilt powerfully breake mee from mine vntowardnesse, and prepare mee in thy feare to shun the manifold wickednesse which is one way, or another caused by companying and talking. Blessed Lord, true it is, as I take harme by others, so

136 *The unburthening of  
they take harme by me: for thy mer-  
cies sake bee mercifull vnto vs, and  
keepe vs from causing anie harme  
one to another. Amen. Amen.*

Betweene tenne and eleuen of the  
clocke, there came some vnto mee  
about a matter of vnkindnesse be-  
tweene certaine parties; which had  
not then beene called into question,  
if I had concealed a report which in  
writing was giuen vnto mee, and  
which I was very confidently willed  
to shew vnto whom I wold. It is  
likely that manie an one wold haue  
thought himselfe well warranted to  
shew it, specially if it had concer-  
ned him so nearely as it did me. I  
shewed it not, but onely told a cer-  
taine part of it, which caused the  
comming of those men vnto me. Af-  
ter that wee had talked of the busi-  
nesse, and they were gone, I confes-  
sed and praied thus vnto God;

O most gracious Lord, I did euill  
in receiving that paper, and worse  
in speaking of anie thing written in  
it. I beseech thee to pardon me, and

to

to giue grace that I may never here-  
after speake anie thing of that matter,  
but only my boundē thanks & praise  
vnto thee, through Iesus Christ thy  
Sonne, my Lord and Saviour. Amen.

In the afternoone vpon id occasion I  
praied thus; þis vñigyn from O. b.  
O most graciouſ Lord, thou feeleſt  
that by thy goodneſſe I got not out  
to ſeeke companye I perceue it is  
great folly for to do if any come vnto  
me, & enter into ſtriplionſtall, I can-  
not tell what I ſhould doe. Thy ſpirit  
faith, that in the multitude of words,  
there wanteth not ſinne, P. b. v. 19. And  
what great losſe is so precious  
time cometh vnto men by vain idle  
communication, I know by experien-  
ce to my great griefe. Most mer-  
cifull Lord, thou having brought me  
thus farre, and broken mee from ſee-  
king companye, from joining in compa-  
tie words, vouchſafe to magnifie thy  
mercie, in making me to preuaile a-  
gainſt this impediment, & all others  
that I may euerlaſtingly praife thy  
name therfore þrough Iesus  
Christ thine onely Sonne, my Lord

138. The burninge of  
and Saviour, Almenys

Tuesday morning, the strangurie  
pained mee verie gricuously, and my  
feete were in such extreme heate,  
that I was forced to stand baresoo-  
ted. In this burninge torment I pray-  
ed, O most mightie and most merci-  
full Lord God, my Maker, and Sau-  
eur, of thy most tender compassion,  
and most excellente mercy, vouchsafe  
I beseech thee, to chuse me of this fi-  
sthe tormenting disease, and lay vp-  
on mee in stead thereof what crosse,  
what iudgement thou wilst. Me  
thinkes thou saiest; ~~ad hoc non erit~~  
Thou foolish man, put away thy  
folly, draw neere vnto me, and I will  
draw neere vnto thee.

O good Lord, blessed be thy name.  
In the name of Iesus Christ I will  
draw neere vnto thee, I will hence-  
forth be alwaies verie mindeful that  
I am before thy face, nothing in  
the world, no not anie companie  
shall put mee out of that thought.  
Beinge in companie, so often as I  
perceiue my mind to turn it self from  
waiting vpon thee, I will presently  
break

breake out into these words; Fit vpon me! what a forgetfull foole am I? Good Lord forgiue mee and correct mee. Then if anie aske the reason, why I speake those words, I will verie plainly tell it. Most gracious Lord, giue mee grace thus to doe, and blesse mee in so doing through Iesus Christ thine onely Sonne, my Lord and Sauour. Amen.

The staires to my chamber are the comming vp vnto three other chambers. So oft as I heard the noise of any bodies feet comming vp the staires, I was verie fearfull that some or other were comming vnto me, & as glad if I heard them go by the doore to any of the other chambers. How men may iudge of this, I know not, but my conscience doth assuredly certifie mee how the Lord God iudgeth of it.

That forenoome some companie came to me, and staied long; wherefore though I in some sort looked to my soule, yet could I not avoid bodily hurt:

hurt: for I having, to ease my paine,  
taken much drinke before the com-  
panie came, beeing forced painfully  
to hold my water, when they were  
gone, there came such things from  
out of my bodie, as if manie skins  
within were pilled off. Wherefore I  
fully perswaded my selfe, that I was  
possessted with a windie fretting in-  
flammation, which of necessitie must  
verie shortly kill mee; and that, as  
I thought most likely, by the peri-  
fasing of my bladder. In the after-  
noone I praied thus;

Most blessed Lord, verie true it is,  
that the doore of heauen is in com-  
parison much lesse then the eie of a  
needle. An entrance there is: but  
most hardly to be gotten. The begin-  
ning of an vnfained godly life, is the  
hardest work in all the world. Then  
what meaneth Christ in saying that  
his yoke is easie, and his burthen  
light? His meaning is, that true  
repentance, and right faith doe  
ease, and lighten a loaden con-  
science. There is no remedy but sin  
gault

in vſt needes bee put off, else there is no ſaluation, no heauen to bee had. Wo is me ! How can a black-moore put off his blackeneſſe ? It is vnpofſible ; Yea, but thy Sonne hath told vs, that all things are poſſible with thee. True it is, O Lord, I beleeue it. But the queſtion is, what thou wilt doe ? Therefore with the poore leper I ſay vnto thee, O Lord, iſ thou wilt, thou canſt make mee cleane. The Spirit anſwereth me ſaying ; To day iſ thou wilt heare his voice, harden not thy heart.

I muſt ſtrive to vnharden mine heart in obeying thy word, which word thou haſt graciously made knowne vnto mee, to the end that I ſhould obey it in putting off my ſin. but iſ knowing thy will I continue diſobedient to thee, O what a moſt dreadfull meaſure of euerlaſting vengeance ſhall ſpeedily fall vpon me ! O Lord, none can vnharden mine heart, but only thou. Then how can I vnharden it ? If thou euer vnharden it : thou wilt make me to vnharden

142      *The unbarthening of*  
harden it; for thou workest the will  
and the deede in them that shall bee  
saued. They must will, and doe that  
which is pleasing vnto thee. The  
power to will, and doe it, they must  
haue from thee. Therefore thy ser-  
vant *Paul* aduiseth vs to worke out  
our saluation with feare, and trem-  
bling; that is, awfully, and carefully  
to vse the meanes which thou hast  
appointed, that so thy grace may  
work in vs obedience vnto thy wi-  
ll, which is the onely way of saluation.  
Good Lord, in thy Sonnes name I  
will strive to vse the meanes which  
thou hast appointed for the brea-  
king of mine hard heart. Blessed be  
thy name: I thinke no man, or wo-  
man in all the world can haue more  
warning to denie himselfe, and ha-  
sten repentance than I haue. To  
thy mercie and good pleasure I  
wholly betake my selfe, thorough Ic-  
sus Christ. Amen. Amen.

Wednesday morning I was verie  
tormentingly pained in the water-  
passage, and therefore praied thus.

O blessed Lord God, this soule disease tormenteth me verie sore: O that it may bee pleasing vnto thy most gloriouſ goodnesſe, euen in ſuch meaſure to eaſe me of thiſ diſeaſe, as by thy graſce I will, from thiſ time forward denie my ſelue, and giue glorię vnto thy truthe!

Me thinkes thou ſaiſt, Goe to them. See that thou conſcionalby denie thy ſelue, putting thy whole truſt in mee. And for thy comfort, thou ſhalt be ſure to finde theſe my words true; I am merciſull. My mer- cie is vpon them that feare me.

Most graciouſ Lord, bleſſed be thy na‐me, I beleeue thy words. And now thorough the graſce of Iefus Christ, I will ſtedfastly ſet my ſelue to denie my ſelue. O Lord, bee merciſull vnto mee, that I may thoroughly doe it. And then they will bee done. Amen.

About an houre after I had ſo prai‐ed vnto God, my paine of the ſpleene came vpon me, in ſuch ſort that mine eies were much dazled, mine heart deadly

144      *The unbarthening of  
deadly vexed, my limmes faintly  
wearied.* Being in this state, I praised  
thus;

O good Lord, what shall I doe?  
This my deathfull bodie cannot  
possibly holde out, nor be serviceable  
vnto thee in anie good measure, ac-  
cording to my calling. O my good  
Lord what shall I doe? I haue no  
warrant to expect anie extraordi-  
narie releueing of my bodie. And  
this deadlinesse putteth my poore  
soule out of comfort. Methinks thou  
saiest;

Let thy soule be steadfastly, and  
vprightly bent to serue mee, for so it  
shall receive comfort from me. Tou-  
ching thy bodie, doe mee what ser-  
vice thou canst, and betake it vnto  
me to dispose thereof, as I see good.  
By grieuing at thy diseasinessse,  
thou makest it to bee worse. There-  
fore bee onely zealous against thy  
sins, the cause of all thy miserie. But  
take heart of grace, and sustaine thy  
weake spirit that hath assured con-  
fidence of my mercie towards thee.

O my good Lord, most wonderfull in mercie, and Almighty in power, with all humble thankfulness I receiue these words from thee. My soule is certainly perswaded that thy purpose towards me is according to those words. Blessed Lord, it grieueth me that I haue so long displeased, and dishonoured thee, and now am quite disabled that I can doe thee no seruice; because my bodie is full of death. Yet according to thy commandement, I will thorough thy grace wholly bend my spirit to serue thee. And what seruice my dying bodie can performe, I will put it vnto, betaking my selfe euerie way to thy good pleasure, and most holy will. Amen.

That day in the afternoone I was tormented, yet let me say the truth, in a manner, as it were vnderhand, succoured and sustainted. My backe was about, and below the kidnies verie sore: which made me fearefull of a fit of the stone, which from the last

146 The unburthening of  
last November I had not.

It came manie times into my  
minde, to admonish all sorts of peo-  
ple, to leaue the most common ta-  
king of Gods name in vaine, in pra-  
ting, and swearing, and cursing. O if  
anie that is given unto that horrible  
fiare, knew how deere and precious  
vse I am driuen to make of Gods  
name, when in hellish torment, spe-  
cially at, and after the making of wa-  
ter; I haue none other helpe in all  
the world, but to crie out, saying, O  
Lord, O God, O Iesu Christ, &c.

Whosoever you are that shall  
reade, or heare this, stay a little  
while, I pray you. Bethinke your  
selfe well, whether the time  
will not come, you know not  
how soone, wherein you shall bee  
forced to call vpon God for present  
helpe? yea, you ought to call vpon  
him every day, euery houre: for your  
life, and all that you haue, or hope to  
haue, is at his mercie. In the turning  
of a hand he can take all that is good  
from you, & turne you away into all  
manner

spanner of this scie. Then if it stande upon his pleasure, what shall become of you, and specially when you art in aduersitie, or anguish, whethern you shall be relieved, yea, or no? follow my counsell, keepe his name in store, and by no meane endure to write, or speake it in anie idle fashion, much lesse in swearing, and teasing, and cutting, like a limme of the devill. What man is so mad, that hauing a most pretious restorative, able to cure him of anie disease, will hurle it into the dust, fling it against the walls, or tread it vnder his feet? No, you would lay it most charily, as a most speciall treasure, wherby you may in time of neede helpe your selfe or your friend. Other consider, that of all restoratives, the name of God passes, and excels. For it is a soueraigne remedie against all euile, both of soule and bodie. Therefore the Psalmist saith, *Psal. 134.8.* Our help is in the name of the Lord, who made heauen and earth.

In few words, take this for certaine

148 The unburthening of  
taine; If you meane to haue helpe  
in the name of God, vse it like  
most precious restorative. Make not  
an idle word of it, take it not in  
vaine, least when you haue neede to  
call vpon it, you call in vaine, be-  
cause the Lord remembred that you  
made a vaine idle word of his  
name.

That euening, I did but walke  
little in my chamber, and it made  
my water bloudie. What a miserable  
state am I in?

Thursday morning, a matter that  
I read gave me occasion, to consider  
of an offence which manie in Der-  
bie latelyooke, by the leaning on  
of the Crosse at the baptising of  
childe. True it is, that I never left  
out that signe, nor ever will I caue it,  
vntill the Church give warrant.  
Yet this I must needs confess  
A manie people thinke that bap-  
tisme is not perfect without the  
signe of the Crosse. Yea more, they  
think that there is some holy vertue  
in it.

onies

The

The iudgement of God is a great  
doope. But the commanding will of  
God, is in his word yetie plainc.  
He would not haue poore people to  
believe that holinesse is there to bee  
had, where it is not.

They which first deuised anie ce-  
remonie without ground of Gods  
word, how godd soever their intent  
was, little knew what inconueniente  
would in processe of time grow  
thereupon.

Did you never see a house so ful of  
smoke that a man might sooner haue  
him stisted, & blinded than well war-  
med? That is Typhos superstition,  
that is the religion of manie rude  
people.

If anie say, it is to bee required  
that such people haue good instruc-  
tion; I say againe, what instruction  
are they like to haue, whose guides  
are either vnable to instruct them-  
selves, or suffered to bee, otherwise  
implisched? To godlike to two wch  
I once heard Bishop Butler say  
that, touching higher places, which

250    *The unburthening of*  
is too too generall, and extendeth,  
in my simple observation, far further  
than he intended it. His speech in  
effect was thus;

*The time was, that fit men were  
sought for, but now there is not  
such neede; because manie proffer  
themselves.*

*How it is in the higher region,  
I know not. But in the lower it is  
commonly thus. And so long as it  
is thus, a foole may propheticke  
that sound holinesse is not likely to  
thrive.*

*In the afternoone my strangurie  
was verie keene, my right foote bur-  
ned with a painefull heat: yet, see the  
goodnesse of God, still a way is made  
that I may endure it; euen when I  
am readie to cry out, because of  
deadly torment. I am fully perswa-  
ded, that had not this disease come  
vpon mee, yea and preuailed more  
and more, euen to the putting mee  
quite out of all hope of a reeouerie,  
I should never haue beeene divorced  
and separated from the loue of this*

*world*

world. Notwithstanding all that is yet done, sinne cleaueth vnto my soule like birdlime. I haue a world of trouble within my selfe, to master the old settled rebellious thoughts of my heart, which are so stardie, and so devillish, specially one, my most naturall sinne, that were it not for the verie grace of God in Iesus Christ, I should bee quite out of all hope of subduing them. Let me come into companie, and there is such an vprore in mine heart, that whatsoeuer I can do, is all too little to keepe it from breaking out into open rebellion against God. Whosoever being an old sinner, doth put himselfe into the continuall conscientiable practice of repentance, he shall plaineley perceiue the sinnes of his heart, to bee like vnto a companie of desperat rebels besieged in a castle; yeeld they will not, vntill they be famished out. They haue succour from the remembrance, and from corrupted imagination, from the outward sensis, specially the eies, and the eares: and who

152 *The unburthening of*  
who can say how full of temptations  
the world is, temptations fitted to  
work upon the sight, and the hearing.  
It is well worth observation, for any  
man that knoweth white from  
blacke, and sinne from grace, to mark  
when hee comes in companie with  
anie, how soone the seuerall wicked  
corruptions, which are both in him,  
and in the other, will conspire toge-  
ther to betray them both, and to  
make them sin against God, at least  
in deale of idle talke. I cannot tell  
to minde that euer I was in compa-  
nie with anie, and drawne into a  
familiar communisacion, but that I  
was also drawn into sinne. Yea, but  
some will say, idle talke is a veniall  
sinne (wherein they may plead Saint  
Gregories authoritie in his dialogues,  
lib. 4. cap. 39. and so make a purga-  
torie matter of it) and therefore  
shall never bee called into question.  
O how apt are wee to deceive our  
selues! Doth not our Lord Iesus verie  
plainely say these words? Mat. 12.  
36. *But I say unto you, that enerie idle*

word that men shall speake, they shall give an account thereof in the day of judgement: v. 37. For by thy words thou shalt be iustified, and by thy words thou shalt be condemned.

If in the day of iudgement we shall be tried, whether we be fit to be saued, or condemned euē by our words, and if euerie idle word shall then bee brought in question, it behoueth them that would be saued, to make more conscience of their talke than the prasing practise of this world affordeth.

Certainely old *Nicholas Denys* said veriel truly,

Of much speaking, come manie eviles, specially three, the losse of consideration, the dulling of denotion, and the multiplying of sinnes.

I haue time, and time perceiued the truth of *Denses* words in mine owne selfe. Yea, euē in pseaching when I haue beene more wordfull than needes, (which such shallow preachers as I am bee driven to, for lacke of matter, the more pitie, that

154 The vnburthening of  
people shoulde bee fed with winde) those thre cails haue come vpon  
mee.

It may bee asked, what counsell I  
would out of my poore experiance  
giv unto weake ministers? Upon  
my conscience in the sight of God  
this I say; Some goe for ministers,  
which are not capable of that know-  
ledge which a minister of the Gos-  
pell necessarily should haue.

The Parish where such a one is,  
should wholly ioine together, house-  
holders, men-servants, women-  
servants, and all that haue anie thing  
in the world to give, for the allow-  
ing of him so much yearlye main-  
tenance to leaue the Ministrie, in  
hee hath by continuing in it; yes  
and for the assuring of it vnto  
him for the teareme of his life. This  
is much: but the saluation of a  
nie one soule in the parish, is much  
more. And where an vnable Mi-  
nister is, certainly manie a soule is in  
great danger. If some should in loue  
of their Saluation, put themselves to  
this

this charges, hee that hath title to give the benefice, may put in such another: for it is too well knowne that manie Patrons (so they are calld that give benefices) are verie corrupt, and haue no feeling of conscience in that busynesse. O that they knew what a huge measure of Gods vengeance they pul vpon themselves, and vpon their house? Sir, who so ever you are, know this for a certaine, the Sonne of God hath a *Nisi prius* against you, to bee tried at the great assizes of the world. Then shall come forth manie poore soules cast away by meanes of your corruption, and they shall crye out vpon you before the face of God, Angels, and men, saying, O Lord, this is he that hath caused our damnation; for hee put vpon vs a man to bee our minister that had not the grace of ministration in him.

I vndertake vpon mine vttermost perill, that if faithfull inquirie bee made, divers such corruptions shall be found in Derbysier: ye agentes

156 *The unburthening of  
sharing with the minister in things  
dedicated vnto the Gospels mainte-  
nance.* O base! more base, and vile  
than to robbe by the high way side,

Those Ministers which are capa-  
ble of competent knowledge, but  
yet haue it not, I would humbly in-  
treat, that aboue all other businesse  
whatsoeuer, they will give them-  
selves in the feare of God, most hun-  
gerly and thirstily to studie for it.  
Though I entred not into the mini-  
sterie vntill the third yeare after I  
was Batcheler of Art, which I con-  
fesse was too too soone, and though  
that learned Colledge, so I daresay,  
*Emmanuel in Cambridge*, did in such  
fauourable manner approoue me, that  
my grace to commence Master of  
Arts was passed in the house before I  
knew it, or thought of it, but I never  
went to commence; yet was I glad,  
God knowes, to toile my selfe night  
and day, else that lowest degree of  
sufficiencie, which by Gods mercie  
I haue, I should never haue had. I  
haue bee[n] forced to renew my

know-

knowlege of logicke, the Art of vnderstanding, againe, and againe, and yet am farre short of perfection. He that is ignorant of this Art, I cannot deuise how he may bee an vnderstanding Minister. In the Latine tonguc I was not verie perfect, yet somewhat readie. But to get a little smacke, in that learned language the Greeke, mine eies haue foregone much sleepe, and been made to smart verie often. Into the language of Chanaan, the Hebrew, I haue so little sight as may be; yet it cost me some labour & expence withall. By these pains I haue obtained, (God being merciful vnto me) this profit, I can make a shifte to understand manie learned Authors that haue written bookees verie helpefull for him which studieth Diuinitie. Thus I am onely able to abide the Churches triall, and to passe for a sufferable minister, if sanctification be not wanting. If anie vnable minister, being capable of knowlcdge, did but perceiue first his owne want, and

258 *The unburthening of*  
then the comfort which my soule  
takes in this lowest degree of abili-  
tie, which thorough Gods great  
mercye I haue attained vnto, hee  
would enforce himselfe night and  
day, to get knowledge, and so bee  
quickely gone beyond mee. I would  
with all mine heart that I beeing no  
lesse able than I am (as sufferably I  
cannot be) were in abilitie ministe-  
riall the verie lowest of all the mi-  
nisters in this Land. It grieues mee  
to consider, that some are not only  
vnable, which they shall finde to bee  
miserie too much, but also, which is  
much more miserable, confidently  
perswaded of their sufficiencie.

I kept my selfe in some small mea-  
sure of good order all that weeke,  
much what by shunning vnecessary  
companie.

But my terrible disease increased  
vpon me, and so tormented me, that  
the fourteenth of *August*, beeing  
Sabbath, by drinking much new  
ale to ease my paine, I almost over-  
threw my selfe, and was sore afraid

lest

lest I should haue failed in my ministratiōn. Yet see the admirable goodnessse of God ! I preached in the forenoone, and in the afternoone went sicke, and sowning ripe into the pulpit, so that I betooke my selfe to the pleasure of God by way of preparation for some dismall successse ; yea before I spake anie word, I secretly said thus vnto my Lord,

Blessed Lord God, make way for thine owne good pleasure, and glorie, and doe what thou wilst vnto me ; spare me not : Yet I say againe, see the most wonderfull goodnessse of God ! there were diuers of good judgement, yea and a Preacher, who, I verily beleue, will say, they neuer heard mee preach more effectually, nor with a more constant voice ; I must, & by Gods grace wil, knowing mine owne exceeding weakenesse, acknowledge it to bee a gracious favour of God.

In the morning I beeing so sore pained, that I could not endure either to read that which I had pre-

360 *The unburthening of*  
pared to preach, or to thinke vpon  
it, did deuoutly promise vnto the  
Lord, that in zeale of his glorie, I  
would not faile to put my selfe vnto  
open shame, for euerie sinne which I  
should thenceforth openly commit  
in word or deed. Yea, I said thus  
much vnto him, ~~not hoynysing~~  
~~but~~ That open sinne which I shall  
~~know~~ wittingly let passe, without o-  
~~pen~~ pen confession, doe thou never  
forgive.

I doe humbly crave aid of euerie  
**Christian** which shall read, or heare  
this. As my disease is verie torment-  
ting, so my state is too too vncom-  
fortable. *Eccles. 4. 10. Wo to him that*  
*is alone, when bee falleth: for bee bath*  
*not another to help bee vp.*

I must sit, and endure my grieve  
with silence. For to whom shall  
I complaine? or what shall I ease my  
selfe by complaining? The prouerbe  
is not more old than true: Euerie  
man is for himselfe, and God for all.  
If the latter part held not verie  
true, I were woe begone: for the

rst is too true. But what aid doe I  
craue of the Reader, or hearer? I be-  
seech you that euen for the loue of  
Christ, and Christianitie, you will  
verie earnestly intreat our Lord God  
to be mercifull vnto me, and if it may  
possibly stand with his holy will, to  
grant mee ease of this irkesome tor-  
ment. Amen. Amen.

That Sabbath day at night, I ha-  
ving somewhat more consonably  
kepr that Sabbath day than euer be-  
fore, praised God thus;

O most mercifull Father, with all  
mine heart I humbly thanke thee  
for this verie little entrance into the  
way of salvation. Good Lord, my  
soule is yet wretchedly tangled in  
sinne. Free me for thy mercies sake,  
and humble mee to the verie utter-  
most that may bee, thorough Iesus  
Christ thine onely Sonne, my Lord  
and Sauiour, Amen. Amen.

Then also I beganne to sing mine  
euening Psalme: which is not in  
double meeter, as that vnto whose  
tune I haue set it; because I nei-  
ther

162 The unburchening of  
ther had leasure, nor minde to be so  
curious.

Mine euening Psalme, to the  
tune of All people that on  
earth doe dwell.



God that art most wonder-



full, the fountaine of all blessed-



nesse, I most vnsit to sing to thee



yet needes thy mercie must



confesse,

Needes

Needes must I, for I am most bound,  
therefore O Lord, I thee intreat,  
For to prepare my heart and tongue,  
thy mercies duely to repeat.

So soone as I into this world.  
by birth was borne, thou causedst me  
To be baptized in thy Name  
in signe of my deliuerie.

Deliuerie from Sathan's thrall,  
and from the house of bondage hell,  
That with thee, and with thy Christ,  
in everlasting blisse might dwell.

And when I was of age to learne,  
thou didst acquaint me with thy grace,  
Mouing mine heart to turne from sinne,  
and thy saluation to embrace.

But I most foolishly did love  
this world, and gaue my selfe to sinne,  
Deferring time from day to day,  
and to repenr would not beginne.

Yet notwithstanding all my sinne,  
and manifold iniquitie,

Yea

164 The unburthening of

Yea such most hainous wickednesse  
as alwaies did for vengeance crie.

So great thy mercie was to mee,  
that thou wouldst not my soule forsake,  
But patiently didst vse all means,  
to save me from the burning lake.

And now at last with much adoe,  
a little I am turn'd from sinne ;  
A little, verie small it is,  
I doe repentance but beginne.

Yet Lord my soule doth trust, that thou  
wilt small beginning not despise,  
But grant me grace turning to thee  
by smal degrees for to arise.

So be it O most gracious God,  
bee it euен so for Christ his sake :  
I doe beleue, therefore I speake,  
thy child, I trust, thou wilt me make.

O Father, Sonne, and holy Ghost :  
thou only God, and Lord of all,  
Thy name be blessed euermore  
of all thy creatures great and small.

Amen

Amen, Amen, Amen say I,  
Gods name for euer blessed be ;  
O heauen, O earth, O creatures all,  
say ye Amen, Amen with me.

I most heartily desire, that euerie  
one that hath not more experience  
in deuotion than I, will take this my  
counsell;

Accustome your selfe to pray, and  
to sing oftentimes vnto God : let  
your praier, and song bee such mat-  
ters as is fitting for one in your state  
to speake vnto God, whether it bee  
confession of sinnes, begging of par-  
done, and cleansement from sin, or  
thanksgiving, &c. And that which  
you speake vnto the Lord by way of  
praying, or singing, let it not onely  
be word of mouth, but lift vp the  
thought of your heart, and thinke  
euerie word directly vnto God, as  
you would doe if you did see his glo-  
rious maiestie with your bodily eies.  
Be well assured, and stedfastly min-  
ded that hee lookes full vpon you,  
and marketh all your behaviour; yea,  
and

and aboue all things, taketh most heedfull insight of your thought, and affection : for longer than you stedfastly thinke vpon him, your words in praier please him not, and vnlesse your desire be verie earnest, hee will not regard your petition. Therefore enforce your minde to thinke verie intendingly vpon God, and labour to haue an hungrie and thirtie desire of that which you pray for. You see that I haue often set downe the word, Amen ; yea, and sometime doubled it : My reason is, because I would be verie earnest, and effectually seruent in my desire. Our Sauour sheweth vs, how earnest and importunate wee should bee in praying vnto God : I pray you consider his words.

*Luke 11.5.---Whiche of you having a friend, & shall go unto him at midnight, and say vnto him, Friend, lend mee three loanes :*

*6. For a friend of mine in his iourney is come vnto me, and I haue nothing to set before him.*

*7. And*

7. And hee from within shall answer,  
and say, Trouble me not, she doore is  
now shute, and my children are with me  
in bedde s<sup>t</sup> I cannot rise and gire  
thee.

8. I say unto you, though he will not rise,  
and gire him, because he is his friend;  
yet because of his opportunitie he will  
rise, and gire him so manie loans as  
he needeth.

Our Lords meaning is, that as manie a man in his necessitie will haue no deniall, but is so importunately earnest, that the partie to whom hee maketh suit, hath no other way to bee quiet, but onely by granting his request; so ought wee to behaue our selues in praier to God, most vchemently crying vnto him for mercie, and cuer and anone praying againe and againe, as Christ himselfe did in the garden, not ceasing vntill he doe, as certainlye he will, shew himselfe verie mercifull vnto vs.

If we ought to pray so earnestly,  
and so often, woe is my heart for ma-  
nie a poore soule, that seldom or  
never

168     *The unburthening of  
neuer praieth, but when hee is laid  
downe in his bed : and then saith  
his Paternoster, and Creede, betweene  
sleeping and waking ; making none  
other reckoning but this, that the  
verie bare saying of thole things,  
serues the turne. Surely, it is Pope-  
rie that hath brought the world to  
this senselesse state, by teaching folk  
to pray in an vñknown tongue, & to  
say praiers by set number and tale, as  
folke boie and sell apples and peares.*

*When I was a child, I now & then  
lay with some elder bodie, who be-  
ing in bed, would beginne to say the  
Lords praier, and by and by slumber,  
then awake, and beginne againe, and  
presently fall asleepe againe. If this  
be true, as I take the Lord God to  
witnesse that verie true it is, what  
doth it shew ? Surely this, that the  
common sort of people runne snug-  
gling all day after their worldly bu-  
sinesse, and then at night kennellyp  
themselues like so many bruit beasts,  
little or never a whit minding that  
which they should principally in-  
tend,*

a loaden Conscience. 169  
tend, their conuersion from sinne,  
and their reasonable vnderstanding,  
seruing of God, in all that they think,  
say, or do.

Whosoever is in this slumbering  
state, I beseech you that for Gods  
sake, you wil awaken your soule, and  
doe as the Lord Iesus willeth you;  
*Matth. 6.33. Secke yee first the king-  
dome of God, and his righteousness, and  
then all other necessaries shall bee added  
vnto you.*

The things of this world, are  
like vnto the vantage which manie  
times is giuen into a bargain. There-  
fore let your chiefe care be to make  
sure your saluation, and then your  
good heauenly father will not suf-  
fer you to lacke anie thing that is  
good for you. O I pray you beleue  
it, and build vpon it; for hee hath gi-  
uen his word and promises. Heare  
him what he saith, *Heb. 13.5. I will  
not leane thee, nor forsake thee,*  
Accustome your selues, as I said  
before, to pray often and earnestly  
vnto God, and by the grace of Iesus  
Christ,

170 *The unburthening of  
Christ*, you shall finde that hee will  
most graciously and kindly acquaint  
himselfe with your soule. O then,  
you wil remember these my words ;  
& say, Now Gods blessing light vpon  
that same poor Minister, which gaue  
me this counsell : I would not that I  
had missid it for all that this whole  
world is worth : yea, you will most  
heartily praise the Lord God, that it  
pleased him, by so simple a man as I  
am, to set you into the way of vn-  
utterable blessednesse.

By no meanes suffer your private  
praiers to bee heard of others : for  
then it is a hundred to one, that the  
deuill, and the priuie pride of your  
owne heart, will marre all, and make  
your denotions loathsome in the  
sight of God. If you bee an house-  
keeper, and haue a wife, or anie  
childe, or seruant, vse to pray toge-  
ther with them daily, vniess you  
meane to make them heathen peo-  
ple, such as haue none acquaintance  
with God. This matter is so farre  
out of request, that manie will laugh  
them

them to scorne which pray with their housshold : whereby a man of anie vnderstanding, may consider into what a wretched state the world is come.

Now Christian soule whosoeuer you are, the grace and mercie of God bee with you for euer. Thus much I am exceedingly desirous to haue printed before I die. If God vouchsafe to giue anie increase of life and grace, you may be sure, that I will doe what I can to acquaint you with it. The will of God bee done, and blessed be his Name for ever more. Amen.

**FINIS.**